THE MASSE IN LATINE AND ENGLISH.

With a Commentary and observations upon it.

Wherein also are described the severall sorts of Masses, with the ridiculousnesse of their Mysteries, absurditie of their Ceremonies, and Originall of every piece of the Masse: [illegible] the Word of God [illegible] in the very Masse it selfe.

Written In *French* by PETER DE MOULIN, Doctor and Professor in Divinitie.

And Englished

By JAMES MOUNTAINE.

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THE MASTER-PIECE

TO THE HIGH COURT OF *PARLIAMENT.*

Most Sacred Senate:

TO whom should I tender or dedicate this poore labour of mine, but unto You? None *I am sure, have* more right *to* It, *than* You *have. For, seeing that* You *are not onely the* Politick *representative* Body *of the* Whole Kingdome, *but* also *the very* Life *and* Soule *of* Religion: *I should take my measures* very ill, *and not understand my selfe* well, *if I did not prostrate* It *at* Your *feet, for to yeeld* You *that* Homage, *which*

[illegible] belongeth unto You. In all [illegible]y therefore, and submission [illegible] to Your [illegible]. Not [illegible] opinion I have that It should teach You what You know not already, or contribute any thing to the Information of so Grave, so Judicious, and so Learned an Assemblie: but I doe It rather to refresh Your Memories, and represent unto Your eyes, both the Masse with the ridiculousnesse and absurdity of Its Mysteries and Ceremonies; and our Adversaries horrible profanation of the Holy Scripture, in the application they make of It, to their most foolish Inventions. I am confident that the reading thereof will be both pleasant and delightfull unto You: though, I make no question, but withall, It will grieve Your Religious hearts, to see in It Religion thus abused by them, and the Word of the Living God, made as it were, a nose of Waxe, to turne It

what

what may they list, to [illegible] their [illegible] [illegible] whosoever shall read this Book [illegible] well, and with just reason, loa[illegible] detest the Romish Religion: *[illegible] am verily persuaded that* none, (*except they be altogether brutish, or totally forsaken of the Spirit of God*) *shall have any great cause to be enamoured with it. Accept of* it, Most Honourable Senate, *from a Stranger that wishes* well *to* Jerusalem; *and prayes earnestly to* God *for a blessing from above upon all* Your Counsels *and* indeavours; *that* all *may bee for* Gods *greater* Glory; *the firme setling and flourishing estate of* True Religion *here, and the everlasting* Peace, Union, Happinesse, *and* Prosperity, *both to* King *and* Kingdomes.

Your most humble

and most devoted servant

JAMES MOUNTAINE.

AN ADVERTISEMENT TO THE READER.

COurteous Reader, having ſeaven or eight moneths agoe given here to the publick the *Anatomy of the Maſſe*, of that Learned and moſt famous Divine *Peter du Moulin*: It hath obliged me to goe on along with him, and to beſtow again upon this Nation this ſecond Worke of his upon the ſame ſubject, containing the *Text of the Maſſe* it ſelfe, with a Commentary upon every piece of it, publiſhed ſince by him. And forasmuch as in ſome places of the Canon of the Maſſe, thou ſhalt finde ſome things which may ſeeme harſh to thine eare: I have thought fitting to give thee notice that I have followed therein my Authors very words and *French* Tranſlation, (being adviſed

advised here by some of neare affinitie to him, not to detract any manner of way from it) because the Learned Author might of purpose render it so, for some reasons best knowne to himselfe, and which had not beene fitting for me to alter at my pleasure. So this being all that I have to say to thee at this present; I commend the Worke to thy reading, and thee to the protection of the Almighty God, remaining

Thine to do thee good

JAMES MOUNTAINE.

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[illegible] *add.* of the Anatomie of the Masse, &c. *p.* 219. *l.* 16. *r.* *Satanas*?

OF THE MYSTERIES OF THE MASSE, AND OF ITS APPARELL.

With the Text of the Masse in *Latine* and *English*. Wherein also is treated of the diversity of Masses.

THE FIRST BOOKE.

CHAP. I.

Of the words, Supper, and Fraction of bread, and of the Bull de Cœna Domini.

THE Apostle Saint *Paul* in the first to the *Corinthians* Chap. 11. correcting the abuse which the *Corinthians* did commit in the Sacrament of the holy Supper, saith unto

them: *This is not to eate the Lords Supper.* And in the second of the *Acts*, verse 42. hee saith that the Disciples *did continue stedfastly in the breaking of bread.* And in the 20. Chap. and 7. vers. *The Disciples were gathered together to breake bread.* These two names, of the *Lords Supper*, and of *Fraction of bread*, are given in the Scripture to this holy Sacrament.

Acts.

But the *Romish* Church hath disliked the language of the Spirit of God: for if any man speaking as the Apostles did, should call the celebration of this Sacrament *the breaking of bread*, or going to Masse should say, *We goe to participate to the Lords Supper*, he should be suspected of heresie; or to be out of his right wits.

As for the word *Cœna*, or *Supper*, at this day the *Roman* Church, by the Supper of the Lord, understands not the Sacrament of the Eucharist, but a certaine ceremonie used on the Thursday before *Easter*, on which day the *Holy Bread* (as they call it) is made. Whence also the Bull of the generall excommunication, which the Pope thunders against those that have sinned in the reserved

served cases, is called * the Bull *de Cœna Domini*. In which Bull, the Pope being mounted on a high and eminent open place, having two Peacocks tayles at his eares, excommunicates and sends to hell those that hinder Pilgrims going to *Rome* for to gaine the pardons, and those that ransack and pillage the Victuallers that carry victuals to his Holynesses Court. *Item*, those that appeal from the Pope to the future Councell. *Item*, those Kings that raise tythes upon the Clergy. On the same day, the Pope washes the feet of the poore.

* This Bull is to bee found in the 1. book of *Tolet*. Of the instruction of Priests, *chap.* 18. &c.

Now, that by the word *Supper*, the Apostle understands the Sacrament of the Eucharist, it appeares in this, that for to correct the abuse which the *Corinthians* committed in the Supper of the Lord, hee represents unto them the forme in which Christ instituted this holy Sacrament.

The Ancient Doctors have understood it no otherwise. Saint *Jerome* in his Commentary upon the eleventh chapter of this Epistle, saith, that * this action is called *Cœna*, *because that the Lord at the Supper gave the sacred signes*. *Austin* in his 118. Epistle, *Apostolus ac-*

* *Cœna ideo dicitur, quia Dominus in cœna tradidit Sacramenta.*

cepionem Eucharistiæ Dominicam cœnam vocat. The Apostle calleth Supper of the Lord, the participation to the Eucharist. Tertullian in his * booke of Spectacle Chap. 13. saith the same. Wee have a booke attributed to Cyprian, intituled De Cœna Domini, wherein hee speaketh of no other thing but of the Eucharist. Even the Councell of Trent it selfe, in the XXII Session, 1. Chap. saith, that Christ offered his body and bloud in nouissima Cœna, in the last Cœna, or Supper. And the Trent Catechisme in the Chapter of the Eucharist, ‡ The ancient Fathers, following the authority of the Apostle, doe sometimes call the Eucharist by the name of Cœna. The Cardinall Baronius in the yeare 34. of his Annals, §. 45. † The Fathers are wont to call Cœna, the institution of the most holy Eucharist: and Austin shewes that to eate the Lords Supper, and to take the Eucharist, are one and the same thing. The Cardinall Du Perron, against the King of Great Brittaine, in the Treatise of the Communion under both kindes: S. Paul calleth the Eucharist the Supper of the Lord.

Whereby is convinced the dishonesty and

* Non possumus Cœnam Domini edere & cœnam dæmoniorum.

‡ Vetustissimi Patres, Apostoli auctoritatem secuti, Cœnæ nomine sacram Eucharistiam interdùm vocarunt.

† Cœnam Domini Patres appellare consueverunt institutionem sacræ Eucharistiæ. Idemq; esse manducare Cœnam Domini quod sumere Eucharistiam Augustinus demonstrat. §. Nos verò.

and sottishnesse of *Maldonat* the Jesuit, who in his Commentary upon the 26. Chapter of S. *Matthew*, saith, that * *the Calvinists* (for it pleases him so to call us) *without examples of any ancient Authors, without reason, and without judgement, call the Sacrament* Cœna, *or* Supper. Moreover he addeth, that *the Ancient Writers esteeme it a crime, to call this Sacrament* Cœna, *or* Supper, *as the Hereticks doe*. This Jesuit calleth S. *Paul*, the *Fathers*, and the Councell of *Trent* Hereticks.

* *Calvinistæ sine veterum authorum exemplo, sine ratione, stulto judicio, cœnam vocant.*

Now this word *Cœna* is not liked of the *Roman* Church, because it signifies *a common supper*: and by consequent cannot be fitted nor accommodated to private Masses, nay, nor to publick Masses neither, in which oftentimes the Priest eates all alone.

CHAP. II.

Of the word Masse.

THe word *Masse*, hath taken the place of the word *Cœna*, or *Supper*.

per, For where the nature of the thing is changed, another name must be had. But this change was made by degrees, and not all at once.

When the *Latine* tongue began to degenerate, the *Latins* began to say *Remissa peccaterum*, for *remissio*: and consequently *missa* for *missio*, that is to say a *dismission*, or *sending away*. This word *remissa* for *remissio* is found in *Tertullian*, but oftner in *Cyprian*. The first wrote about 209. yeares after the birth of our Saviour, and the second in the yeare 250.

Tertul. l. 4. in Marcionem cap. 18. Cypr. lib. de bono Patientiæ, & Epist. 59. & 64. Optat. l. 1. in Parmen.

From such kinder or manner of speaking, the leave that was given to the *Catechumens* before the Communion, was afterwards called *Missa*, as *Austin* teacheth in his 237. Sermon *De Tempore*, if these Sermons bee his. *Post sermonem missa fit Catechumenis, manebunt fideles: After the Sermon the Catechumenes are sent away, the faithfull shall remaine.* And the fourth Councell of *Carthage* in the 84. Canon: *Let the Bishop hinder no man, whether hee be Pagan, or Hereticke, or Jew, from comming into the Church, [usque ad missam Catechumenorum] untill the Catechumenes be sent away*

way. Even yet at this day, the word *Missa* is remained in the Masse in this sense. For at the end of the Masse, the Priest saith, *Ite, missa est, Goe, yee have leave to depart.*

Isidorus of *Sivil*, saith the same in his 6. booke *De Origin.* in the Chapter *De Officiis.* † *When they send out the Catechumenes, the Deacon cryeth, If any Catechumene be remained, let him goe out: and from thence comes the word Masse.*

† *Quando Catechumeni foras mittuntur, clamante Levita, si quis Catechumenus manſit, exeat foras, & inde Miſſa dicitur ab emittendo, &c.*

Furthermore, the Pope *Innocent* the third, in his booke of the Mysteries of the Masse, Chapter 12. expounds this word so, and saith, that it signifies a *dismission or leave, because that when the Priest begins to consecrate, the Catechumenes are made to goe out of the Church.* Vnto this agrees * *Alcuinus*, and † *Rabanus Maurus*. And *Bellarmine* himselfe in his 1. Booke of the Masse, Chapter 1. yeelds to that opinion, and saith, that if the word Masse were an *Hebrew* word, as some doe imagine, the *Greeke* and *Syrian* Churches would have retained it, rather then the *Latine* Church, which is the onely Church that uses the word *Masse*. It is to be observed that this word is not found in *Tertullian*,

* *Alcuin. lib. de Offic. Eccles. cap. de celebratione Miſſæ.*
† *Rabanus de Inſtit. Cleric. in Bibl. oth. Patrum editionis Parisi. p. 584.*

nor in *Cyprian*, nor in Saint *Jerome*, in the sense whereof wee treat in this place.

But as words by processe of time do change their signification, the word *Masse*, about 380. yeares after the birth of our Lord, began to be taken for some Orisons that were made before and after the sending away of the *Catechumenes*. This word is thus taken by *Ambrose*, in * his 33. Epistle to sister *Marcellina*. And in the *Milevitan* Councell, Canon 12. † *It was decreed that the Prayers and Orisons, or Masses that were approved of in the Councell, should be celebrated of all.*

* *Ego tamen mansi in munere, missam facere cœpi.*

† *Placuit illud ut preces vel orationes seu Missæ quæ probatæ fuerunt in Concilio ab omnibus celebrentur.*

The rule of S. *Benedict*, written about the yeare 520. chap. 17. commands that at nine of the clocke, that is to say, at three in the afternoone; and in the evening after the reading of some Psalmes, the Masses bee celebrated; which are houres wherein the Eucharist is not celebrated in the *Roman* Church.

Finally, after severall changes, this word *Masse*, is taken at this day for an unbloudy propitiatory Sacrifice, in which they say, that Christs body and bloud are really sacrificed and offered under

under the accidents of bread and wine, for the redemption both of the quicke and of the dead. A doctrine which we have refuted in the 1. booke of the Anatomy of the Masse, chap. 32. &c.

CHAP. III.

Of the Offices and Ecclesiasticall Orders of the Roman *Church, and how they are grounded upon Christs example. The Emperours Office, and of the service that Kings are to yeeld in the Papall Masse.*

IN the *Roman* Church there are seven sacred Orders, of which they make but one Sacrament, though they be conferred with words and different ceremonies, and to divers ends. So that the truth is, that in the *Roman* Church, there are thirteen Sacraments, since that the Sacrament of Orders is divided into seven others.

These seven Orders are the *Porters*, the

the *Readers*, the *Exoreists* or *Conjurers*, the *Acolythes*, the *Sub-deacons*, the *Deacons*, and the *Priests*. The Episcopacy is a dignity and degree, and not an Order different from the Priest-hood.

The Pope *Innocent* the third in his first booke of the Mysteries of the Masse, puts but six Orders, and puts the Episcopacie for one.

The Pope *Innocent* the third in his 1. booke of the Mysteries of the Masse, and *Durand* Bishop of *Mend*, in the 2. booke of his Rational, and others, ground all these Orders upon Christs example, whom they say to have gone thorough all these offices.

They say he performed the Office of *Porter*, when hee said, *I am the doore*: *John* 10. 9. And when hee drove the Changers out of the Temple, *John* 2. 15.

That he performed the Office of *Reader*, when in the Synagogue of *Nazareth* he tooke the book and read therein, *Luke* 4. 16.

That he performed the Office of an *Exoreist* or *Conjurer*, when he drove out the Devils, yet without conjuring them.

That he performed the Office of *Acolythe*, when he said, *I am the light of the world*, *John* 8. 12. For the *Acolythes* do carry the wax lights.

That

That he performed the Office of *Subdeacon*, when he turned the water into wine, *John* 2. And when having girded himselfe with a cloth, hee washed the feet of his Disciples, *John* 13. 5. For the *Subdeacons* hold the napkin or towell at the high Masse.

That he performed the *Deacons* Office, when he awaked the Apostles that were asleep, *Luke* 22. 46. And when he distributed the bread and wine to his Disciples.

Finally, that he performed the *Priests* Office, when hee transubstantiated the bread into flesh, and sacrificed his body in the Eucharist.

By the constitutions of the *Roman* Church, the Emperour, although he be married, is bound to take the Order of *Subdeacon*, because he is a Canon of S. *Peters* Church at *Rome*, and in that quality hee ought to serve the Pope upon his knees, holding the napkin or towell when the Pope celebrates the Masse in person, as *Durand* teacheth in the 2. book of his Rational, chap. 8. King *Charles* the eight of *France*, yeelded that submission to Pope *Alexander* the sixt at *Rome*, in the yeare 1494. *Rational, lib. 2. c. 9.*

Durand

Innoc. III. lib. 1. de Myster. c. 5.

Durand and *Innocent* the third say, that the Cardinall Deacons have the charge to carry the Pope, because that in old times the *Levites* did carry the *Arke* of the Covenant.

The Deacons read the Gospell, and the Subdeacons the Epistle, upon a high Deske or Pulpit in the forme of an Eagle with stretched wings, because it is written, *He did fly upon the wings of the winde: Psal.* 18. 10. They come in at the one side of the Pulpit, and goe out at the other, because it is written, *They were warned of God to returne into their owne Countrey another way, Matth.* 2. 12. as those that write of the Mysteries of the Masse doe teach.

CHAP. IV.

Of the Clericall Crowne.

Durand. Rational. lib. 1. c. 1.

EVery Clarke, what Order soever he be of, hath the top of his head shaved round. This is the thing which they call the *Clericall Crowne*, which is full of Mysteries. For as their Doctors teach, the round figure signifies perfection,

ction. And this Crowne doth repre-
ſent the Crowne of Thornes of Chriſt
Jeſus; and ſerves for to figurate or re-
preſent, that as a circular line hath nei-
ther beginning nor end, ſo hath God
neither beginning nor end. *Item*, the
round figure hath no corners, and
therefore that figure is very fit for to
repreſent the purity of the lives of the
Clergy, for in corners commonly, the
filth and durt gathers together. Parti-
cularly, the Prieſts crowne ſerves for to
ſhew that they be Kings. For it is writ-
ten, *Ye are a Royall Prieſthood*, 1 Peter
2. 9.

That if for any crime a Prieſt be de-
graded, the Biſhop unclotheth him of
his ſacred veſtments, and with a peece
of glaſſe, or with a knife, ſcrapes his
crowne, and the fingers that have touch-
ed the Hoſte. Nevertheleſſe, the Pope
himſelfe cannot take from him the Cle-
ricall character, by vertue of which he
may turne bread into fleſh, and wine in-
to bloud, even after the degradation.

CHAP. V.

CHAP. V.

Of the Ordination of Priests.

THe order of Priesthood is conferred by the Bishop foure times a yeare, in the Ember weekes, because (saith *Durand*) of the foure Cardinall vertues, and of the foure Gospels. *Lib. 2. c. 1.*

The Bishop shaves in round the top of the head of the future Priest: annoynts crosse-like the fingers that should touch the Hoste, then wipes them with the crumme of bread. This unction is made in imitation of the Sacrificers of the Old Testament. Whereat there is subject to wonder, in that in the unction the *Roman* Church would follow *Moses* Law: but as for the rounding of the head, that shee would not regard the same Law, which forbiddeth to doe it, *Levit.* 19. 27.

This being performed, the Bishop puts betweene the middle fingers of the future Priest, the Patine and the Chalice, saying, *Receive the power to offer sacrifices unto God, and to celebrate Masses both*

both for the quicke, and for the dead. By these formall and expresse words, he establishes him a Priest after the order of *Melchisedecke*, for to sacrifice the body of the Sonne of God in the Masse, in an unbloudy sacrifice, whereof the Scripture speakes not.

Then the Bishop layes his hands upon him, and gives him power to forgive, and to retaine sinnes, saying, *Receive the Holy Ghost; whosesoever sinnes thou shalt remit, they shall be remitted unto them; and whosesoever sinnes thou shalt retaine, they shall be retained.*

By these powerfull and efficacious words, the new created Priest is presently filled with the Holy Ghost. For it is presupposed that the Bishop hath the Holy Ghost, and that he gives it, and is the distributer thereof. Yet nevertheless, no man sees this new Priest the more learned for that, nor the honester man; nor the more skilfull in the Holy Scriptures. In putting on the sacred garments, he doth not put off his vices. That if the Bishop be a profane and a dissolute man, (as our Adversaries confesse there be many) it is hard to beleeve that he that hath not the Holy Ghost,

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can give unto another that which himselfe hath not.

Before this Ordination, the Bishop puts the *Stole* upon both shoulders of the future Priest, * for to give him to understand, that hee is provided with armes of righteousnesse on the right hand, and on the left: 2 *Cor.* 6. 7. In putting the *Stole* upon him, hee saith unto him, *Receive the yoke of the Lord, for his yoke is easie, and his burthen is light,* Matth. 11. 30.

* *Innoc.* III. *lib.* 1. *myster. c.* 9. *Innoc. ibid.*

The *Roman* Church holdeth that the order of Priesthood imprints into the soule of the Priest an indelible character, which the Pope himselfe cannot blot out; and which remaines even after death, and in Hell. And 'tis credible, that because of that character, the soules of the damned make them many congies, and yeeld them a great deale of submission.

CHAP. VI.

CHAP. VI.

Of the word Priest, *and of his functions, and of their corruptions.*

THe word *Priest*, signifieth *Elder*. The Pastors of the Church are so called in the Scripture. S. *Peter* qualifies himselfe by that name, *Priest*, in the 5. chap. of his 1. Epistle, verse 1. They be also called *Ministers*, 1 Cor. 4. 1. and 1 Tim. 4. 6. Tit. 1. 5. 1 Tim. 5. 19 Acts 20. 17

The functions of *Priests* or *Ministers*, are prescribed in the Scripture. Their duty is to labour in the Word, and to take heed to the Flocke which Christ hath committed unto them. Their taske is described in the 2. of the *Acts* verse 42. *And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers.* 1 Tim. 5. 17 Act. 20. 17, 28.

In the Church of *Rome* the name of *Priest* is remained, but the functions belonging thereunto are changed, and the Office corrupted. For besides that the Pope and the *Roman* Church unto which they serve, boasts to be able to

change that which God hath ordained, and to dispense against the Commandement of God, as I have proved in the 10. Chapter of the first booke of the Anatomy of the Masse: It is evident that of these three functions, specified in the place of the *Acts* before alledged, the first is become unnecessary, the second is no more in use, and the third is unprofitable, in the *Roman* Church.

For preaching is not necessary to the Priesthood, seeing that in the *Roman* Church the greatest part of Priests doe not preach. They must have some other charge or commission besides the Priesthood for to be Preachers.

As for the Communion and fraction of bread, it is abolished. For the Priests in the *Roman* Church say, that what they breake is flesh and bones, and not bread; contradicting their owne selves: for they hold that this flesh is not broken. And the breaking of the Hoste in the Masse is made ordinarily without any Communion, and without any body partaker thereof: especially in private Masses.

And as touching Prayers, the Priests indeed make some prayers, but the people

ple understand them not. If the Priest understands what he saith, yet *his understanding is unfruitfull*, as Saint Paul saith in the first to the *Cor.* 14. 14. and in the same place, *How shall the vulgar people say Amen at thy giving of thanks, seeing they understand not what thou sayest?* Wherefore in the Primitive Church the people answered *Amen* unto the Priests words, but now they say no more *Amen*. For in the Ancient Church the publick service was celebrated in a knowne tongue to the people. The *Grecians* had their service in *Greeke*, the *Syrians* in the *Syriacke* tongue. And Christ instituted and celebrated the Sacrament of the Supper, in a knowne tongue to his Disciples. In the Masse at this day the Priest speakes often to the people, but the people understands him not.

CHAP. VII.

Of Irregularity.

THey call *Irregularity*, that which hinders a man from being capable

of receiving the holy Orders, or performing the functions belonging thereunto after they have received them.

No man can receive nor exercise the Priesthood that hath any notable defect in his body, especially if he hath lost one of the fingers wherewith they handle the Hoste. *Item*, he that hath the palsie in his hands, and he that can drinke no wine. That man is also irregular that hath had two wives. *Item*, hee that is gelt, * except he carry about him reduced in powder, those parts that he wants, as they commonly beleeve he doth. Which nevertheless *Tolet* doth not approve of, and condemnes the common opinion.

An Hermaphrodite is not Irregular, provided that the viril sexe doe prevaile; as † *Emanuel Sa*, in his Aphorismes teacheth.

Item, that man is irregular that hath cut off a member from any other man. And thereupon the Casuists do dispute, whether a tooth, a breast, and * whether

* *Extra Tit. de corpore vitiatis. Et Tolet lib. 1. Instit. Sacerd. c. 63. Non est opus cum cui virilia abscissa sint secum in pulverem redacta, aut ficta portare, ut vulgares putant. Vide Gloss. Canonis Eunuchis Dist. 55.*

† *Eman. Sa, verbo Irregularitas Aphor.* Hermaphroditus si prævaleat in eo sexus virilis potest dispensari. * *Eman. Sa ibidem.* Cartilago auris non est membrum, nec testiculi, sicuti est de membro genitali.

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the tip of the eare be a member or not: and upon that they sport and solace themselves in obscene and wanton distinctions.

An Heretick also, though converted, is uncapable of Orders, and his children likewise, and his childrens children: yet in this neverthelesse the Pope gives a dispensation.

Item, a wilfull murtherer: in which ranke those are not placed that disclose an Heretick to the Inquisition, for to put him to death: nor those that carry wood for to burne him. Nor that man that gives a woman a potion to drinke for to kill a childe in her wombe: as the same Jesuite teacheth in the same place.

A married man is not admitted to any Order: but he that whoreth, or keeps at home a concubine, or more, may be a Priest, and performe the functions belonging thereunto. As Pope *Innocent* the third doth define in the title *De Bigamis*, in these words: † *Thou hast desired to be instructed by the Apostolick See, whether Priests having divers Concubines, should be esteemed* Bigames *or no. To which we have thought fit to answer, that*

Textus de Bigamis, Tit. 22. cap. Quia circa. Postulasti per sedem Apostolicam edoceri si Presbyteri plures concubinas habentes bigami censeantur. Ad quod duximus respondendum, quod cum irregularitatem non incurrerint bigamiæ, poteris cum eis tanquã simplici fornicatione notatis, quod ad executionẽ sacerdotalis officii dispensare.

since they have not incurred the Irregularity of Bigamie, thou mayest give them a dispensation to exercise the Office of Priesthood, as unto persons that are but noted of single fornication. And thereupon the Glosse of the Doctors addeth, * Observe a wonderfull thing, Whoredome hath more privileadge here, then Chastity.

* Notandum mirabile quod plus habet luxuria quàm castitas.

But loe here is more: A notorious Buggerer or Sodomite, is not irregular or uncapable of holy Orders, and may sing Masse, as *Navarrus* teacheth, who was the Popes Penitentiall, and the most learned of all the Canonists. † He asketh whether if among the crimes that cause the irregularity, Sodomie be comprised. Vnto which his answer is, that one should answer that it is not. First, because a man incurreth not irregularity, except in the cases that are specified by the Canon Law: in which number Sodomie is not comprehended. Secondly, because the words of Innocent say so. Thirdly, because it matters not that this offence be most grievous, and most filthy: seeing that mortall heresie is a greater crime, which bring-

† Navarrus in caput In inferenda XXIII. Quæst. 2. De defensione proximi. *Dubitarunt an voluerimus etiam nefandum crimen Sodomæ comprehendere.*

Sequitur respondendum esse, non comprehendi. Primò, quia Irregularitas nisi ob casus à jure expressos, non incurritur. Secundò, quia illa verba sunt Innocentii, &c.

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eth not irregularity. Moreover, he adde[illegible] that *in Italy, which is more tr[illegible] this evill than were to be wished, [illegible] no dispensation for it.*

The Glosse of the Canon *Maximianus*, in the Distinction 81. hath these words. † *The common opinion is, that no Priest should be deposed for simple fornication, because there are but few Priests that are free from it.*

Ignorance maketh not a man uncapable of holy Orders. I have seene some Bishops which could not reade: but they give them a Coadjutor. For they hold that a man may serve God by an Atturney. Yea, even they conferre the sacred Orders upon Infants in the cradle: as Cardinall *Tolet* the Jesuite teacheth, in the 61. chapter of his first booke of the Institution of Priests.* *The common doctrine* (saith hee) *among the Theologians and Canonists, is, that the highest Orders, yea the Priesthood, may be conferred upon children that have not yet the use of reason. France,* in this latter age, might afford many examples thereof. The very name of Priest, which

[illegible] etiam quòd nos intellexi[illegible] in Italia, ubi, ut fertur, plus [illegible] malo laboratur quàm oporteret, [illegible] de eo dispensationes quæruntur.

† *Communiter dicitur quòd pro simplici fornicatione quis deponi non debet, cum pauci sine illo vitio inveniantur.*

* *Ordines etiam majores, etiam presbyteratum posse conferri infantibus, & nondum rationis habentibus, est communis doctrina Theologorum.*

signifies an *Elder*, condemnes that abuse for they cannot without mocking, call a new-borne babe an *Elder*. Peradventure that in this point the *Roman* Church endeavours to follow the Apostles rule who would have the Bishop not to be a novice: for a childe in the cradle is not a novice.

CHAP. VIII.

Of the mysticall significations of the Ceremonies and Ordinances of the Masse.

THere is no Ceremony in the Masse how little soever, that is not full of Mysteries, and that hath not a sublime and deepe signification.

In the Episcopall Masse, the Bishop changes or shifts his shooes and stockins, because God said to *Moses*, *Put off thy shooes from off thy feet, for the place whereon thou standest is holy ground*: *Exod.* 3. 5. Pope *Innocent* the third in his first book of the Mysteries of the Masse, saith, that *Isaiah* by the spirit of prophecie,

phecie, admired the beauty of the Bishops stockins and sandalls [illegible], when he said, *How beautifull are the feet of those that bring good tydings, that publish peace.* And in his 2. book, chap. 22. he saith, that the Priest ought to pray towards the East, because *the day spring from on high hath visited us*: *Luke* 1. 78. Isai. 52. 7.

At Masse, they light waxe candles at noone day, because Christ said, *I am the light of the world.* And the Altar must bee of stone, because Saint *Paul* saith, that *the Rocke was Christ*: 1 *Cor.* 10. 4. Nevertheless, the tables of the Ancient and Primitive Church were of wood for the most part. And Christ celebrated not this Sacrament upon an Altar of stone.

These Mysticall interpretations are found in *Durands Rational.* And in the bookes of *Innocent* the 3. of the Mysteries of the Masse. And in *Gabriel Biel* upon the Canon of the Masse. And in *Tolet* of the Institution of Priests. And in *Hugo de S. Victore*, in his Mirrour of the Church. And in *Titleman. De expositione mysteriorum Missæ.*

Of the two hornes of the Altar, the one signifies the *Jewes*, and the other the *Gentiles.* Whence also the Priest transporteth the *Masse-Booke* from one horne to the other, because that from the *Jewes* the Gospell is passed to the *Gentiles.* And this *Masse-Booke* is laid

upon

upon a cushion, because it is written, *My yoake is easie, and my burthen is light*: Matth. 11. 30.

The Priest turnes his backe to the people, because God said to *Moses*, *Thou shalt see my backe parts*: *Exod.* 33. 23. Sometimes he turnes againe, shewing his face to the people passing by, because Saint *Paul* saith, *Videmus in enigmate, Wee see through a glasse darkely*: 1 *Cor.* 13. 12.

When the Priest passes from one corner of the Altar unto the other, the Clarke which serves him, removes also with him; because the Lord said, *where I am, there shall also my servant be*: *John* 12. 26. The Massifying Bishop stands at the right horne of the Altar, because it is written, * *Deus ab Austro veniet*, *God shall come from the South.*

In the *Roman Office*, or Service book, which is to be found in *Bibliotheca Patrum*, † where the Masse for the Citie of *Rome* is described; it is said, that upon the day of Preparation, which is the Friday before Easter, upon these words of the Gospell, *They have parted my garments*: the Deacons spoyle and ransack hastily the Altar, and teare the clothes,

* *Innoc. III. lib. 2. Mysteriorum cap. 22.*

† *Editionis Parisiensis pag. 72. in eo versu ubi legitur, Partiti sunt vestimenta mea sibi, scicndum quòd hinc inde ipsa sindones scindunt in modum furantis & secum auferunt.*

clothes, and runne away for to get out of doores like theeves.

The custome of the Christian Church by the space of above a thousand yeares was to put upon the sacred table, after Christs and the Apostles example, a solid loafe which was broken into peeces among the Communicants: for all the people did communicate. Now, this quantity of bread is reduced unto round and light wafers, in the forme of a peny, whereof they give the mysticall reason, to wit, * because that Christ was sold for thirty pence, and because that a peny is given for a hire unto those that have wrought in the Vineyard: *Matth.* 20. 10. Vpon these Hostes they have put the image of a *Crucifix*. That is to say, according to this doctrine, they put the image of Christ upon Christ. Hee carries his owne image in the Masse.

* *Durand. Ration. l. 4. c. 4. §. 8.*

At the Episcopall Masse the Bishop hath gloves on his hands, the reason whereof is rendred in the Pontificall, to wit, because *Iacob* obtained his Father *Isaacks* blessing, his hands being covered with Kids skins. He hath rings on his fingers: because he is the Spouse of the Church. The second *Decretall* of

Cap. d. consecratione Episcopi.

Calixtus

Gelasius Bishop of *Rome*, calls the consecration or establishment of the Bishop, *Concubitum cum sua uxore*. The two hornes of his Mitre puts in minde that *Moses* face was hornie; these hornes also signifie the two Testaments, wherewith his face is beautified, for to push the Adversaries terribly. All this is to be seene in the *Pontificall*, in the chapter of the consecration of a Bishop, and in *Innocents* first booke *Of the Mysteries of the Masse*.

Cap. 5. pag. 1349. Biblioth. Patrum Edit. Paris.

Hugo de S. Victor. in his booke intituled *Speculum Ecclesiæ*, tels us many rare tales. Hee saith, that the Priest comming out of the Chappell, or place where he puts on his garments, signifies that Christ came out of the Virgins womb, as a Bridegroome out of his bed. That an *Acolyte* carries the wax candles before the Priest, because the Law and the Prophets have preceded the Covenant of grace. That the Gospell is read, the face turn'd towards the North, because that the cold North winde signifies the Devill, to whom we give battell. *Innocent* the *III.* saith the same, in his 2. Booke of the *Mysteries of the Masse*, chapter 45. *Hugo* addeth, that the

the Priest saith *Dominus vobiscum*, *Innocent* *Lord bee with you*; because *saith the* thus saluted his Reapers. And that the *same in his* Priest breakes the Hoste into three pee- *1. booke* ces, the one for the Soules that are in *chap. 24.* Heaven, the other for the Soules of Purgatory, and the third for the men living upon earth. And that the Pope *Sergius* saith, that one peece of the Hoste ought to be cast into the Chalice, for to signifie the conjunction of the Divinity with the Humanity.

There is not so much as a Bell, but is very mysticall. As it is in a high place, so is it of a sublime intelligence. The clapper of the Bell, signifieth the tongue of the Preacher. The elevation of the Bell, signifies the speculative life. The comming down again of it, signifies the active life. The Bell-roape, twined with three twists, signifies the Trinity. And the iron ring, which is at the end of the roap, gives to understand, that the crowne is at the end of the course: as *Durand* teacheth in the 1. Booke of his *Rational*, chap. 3. in the Rubrick of Bells. When they consecrate or baptize the Bells, the Bishop gives them the power and vertue to scatter the tempests,

[illegible], and drive away the Devill. Whence followeth that on the dayes before Easter, and in the time of Interdict, in which all the Bells of a Kingdome hold their peace, the Devils have a brave time on't. The sound of Bells, may be termed the dead mens Musicke. They ring the great ones for such as are rich, and with a merry and livelier motion. As for them that have given but little to the Church, the ringing is very small.

Pope *Innocent* the third, in the Prologue of his bookes of the Mysteries of the Masse, saith, that he that can pierce into the depth of these Mysteries, suckes the honey out of the rocke, and oyle out of the flinty rocke. And *Hugo de S. Victore*, in his *Mirrour of the Church*, chap. 15. admires the light come from on high, which in these latter ages hath given unto men a sublime understanding. Wherefore he cryes out with a holy joyfulnesse, *Open thy mouth very wide, and I will fill it*, *Psalme* 81. 10. Truely the Apostles, as poore fishermen and idiots, have lived in a great ignorance of these Mysteries.

Briefly, never was the Scripture alleadged

headged with so much dexterity, and these applications so fit to the purpose, are as feat and comely, as that which *Cassian*, and the Monkes of these times doe give why their frock is made like a childes biggin, to wit, because it is written, *Except yee become as little children, yee shall not enter into the Kingdome of Heaven.* And as the sentence of him that said after *Socrates*, *Quæ supra nos, nihil ad nos*; *What is above us, belongs not to us*: because the Hat he wore, was a borrowed Hat.

CHAP. IX.

Of the colours of the Masse.

THe Masses are diversified according to their colours. In the time of *Innocent* the third, and of *Durand*, the *Roman* Church had but foure colours, as *Innocent* teacheth in his first Booke of the Mysteries of the Masse, chap. 65. but now there is five. She hath Masses *in White*; Masses *in Red*; Masses *in Greene*; Masses *in Blacke*; and Masses *in Violet* colour: as the *Roman* Masse-Book teach-

In the year 1212. *Durand lib. 3. Rationale cap. 18.*

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seen in the 18. chapter of the general Rubricks: all this also is full of Mystrie. It is to be presumed, that when the Apostles were in a gay humour, they sung Masses in a greene habit, or in red or in a violet colour. *Durand* in the first booke of his *Rational*, chap. 3. hath these words, which are very remarkable. *In the Primitive Church, the Sacrifice was made in vessels of wood, and in common vestments. Then were the Chalices of wood, and the Priests were of gold: but now it is quite contrary.*

* *Sane in Primitiva Ecclesia sacrificium fiebat in vasis ligneis & festibus communibus. Tunc enim erant lignei Calices & aurei Sacerdotes. Nunc verò contra est.*

CHAP. X.

Of the severall sorts of Masses. Of the contempt of the old Saints. And that the Romanists have taken away from the Saints of the French nation, their Masses.

AS Christ instituted but one Baptisme, so did he institute but one sort of *Supper* or *Eucharist*, with all simplicity. But the *Roman* Church hath invented a thousand sorts of Masses, and hath

hath diversified them with more colours then were in *Josephs* coate.

Every Sunday, and every Holiday, or Vigil, hath his kinde of Masse particuler to it. These Masses have severall Orisons, severall Ceremonies, severall colours, and severall names. In the Masse-booke yee shall finde Masses for the dead: but yet without speaking of Purgatory. For when these Masses were composed, Purgatory was not yet invented. Ye shall finde there a Masse for the *Annunciation* of the *Virgin Mary*; one for her *Nativity*; one for her *Purification*; one for her *Conception*; one for her *Visitation*; one for her *Presentation*; one for her *Assumption*; that is to say, for the day wherein they will have her to have been corporally carried up to Heaven, and crowned Queene of Heaven, and Lady of the World. There is also a Masse of S. *Mary of the Snowes*, on the fifth of *August*. One for the *Invention*; another for the *Exaltation* of the *Crosse*.

The Saints have also their Masses. There is that of S. *Dominicke*, Confessor; that of S. *Francis de Pola*; that of S. *Francis of Assiza*; that of S. *Anthony of Padona*; that of S. *John Port-Latin*; that

of S. Romualdus; that of S. Bonaventure, &c.

There was no such thing done in the Apostles times, and of their Disciples. It would have beene then a prodigiously absurd thing, if any one had spoken of S. Peters holy Supper, and of S. Pauls and of S. Stevens, and of the Virgin Maries.

Of late they have bethought themselves to give to the Holy Ghost his Masse. So that in these blessed latter times, the Holy Ghost is better served then before. For they have judged with wisedome that he had cause to be offended, to see that S. Tryphon, and S. Vitus, and S. Biblana, have their Masses: and that the Holy Ghost had none that were peculiar to him.

The Patriarchs and Prophets, as Abraham, Isaac, Jacob, Moses, Samuel, David, Elias, have no Masses. The least candle is not lighted unto them. Moreover, they never say S. Isaac, S. Moses, S. Samuel: but they say S. Francis, S. Ignatius de Loyola, S. Juniperus, S. Carlo de Boromea; which are Saints whom the Pope hath canonized lately, for a recompence of their services, and which doe

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owe unto the Pope their Holiness or Sainting.

Among other Masses are remarkable those of S. *Margaret*, Patronesse of women that lie in child-bed; and that of S. *Catherine*, a Virgin and Martyr, which are Saints that never were in the world. They are in heaven, though they never lived upon earth, as I have proved * elsewhere. Saint *Georges* Masse is not a whit better; for he was an *Arian*, a capitall enemy of *Athanasius*, and that usurped his See by violence.

In the Masse-bookes that were used in *France*, before the reformation of the Masse-bookes made lately by *Pius* the *V.* and *Clemens* the *VIII.* there was a great number of Masses in honour of divers Saints, which have beene blotted out, and taken away out of the Masse-booke by that reformation. For example, in the *Messels* after the use of *Paris*, at the moneth *January*, there was the Masse of S. *Genevieva*, Protectrix of *Paris*. There was likewise that of S. *Rigobert*, that of *S. William*, that of *S. Maur*, that of *S. Bonet*, and that of the Emperour *Charle-maine*. All these Masses have lately been taken away out of the Masse-

* In my booke of the Novelty of Popery, in the Treatise of the Invocation of Saints. See also *Baronius* Martyrologie.

booke, by the authority of the aforesaid Popes. These Saints be out of date, of the *French* Nation, that have both lost their credit and their Masses: a thing which questionlesse hath beene most grievous and sorrowfull unto them. The Popes were not affraid to offend them, in putting *Italian* Saints in their roome, of a newer, and more approved Sanctity; and which have done his Holinesse better service. This alteration was made without taking away from the Altars the Reliques of these Saints, whose Masses they have abolished. They sing a Masse of *S. Catherins* upon the bones of *S. Genevieve*, if it so fall out. They sing Masses unto new Saints upon old Reliques.

The Masse of Good-Friday hath this peculiar to it, that no Hoste is consecrated at it: but they make use of the Hostes of the day before. And that the Canon of the Masse is not read that day. And that the Priest leaves out all the passages, in which there is mention made of the bloud. Nevertheless, this action without consecration, leaves not to be called a Sacrifice.

There is *great* Masses and *small* Masses.

ses. *Publick* Masses, and *Private* Masses, where no body assisteth. *High* Masses and *Low* Masses. *Dry* Masses, and *Running* Masses, which are called a *Hunters* Masse. Masses for the *Consecration* of Altars. Masses for the *Dedication* of Churches. Episcopall Masses, and Papall Masses, whereof shall be spoken about the latter end.

Emanuel Sa. Aphor. in verbo Missa sicca celebratur sine planeta.

CHAP. XI.

How many scruples and feares the Cauteles *and* Rubricks *of the* Masse, *do cast into the consciences of men. And of the Priests intention.*

THe Transubstantiation hath filled the mindes of men with doubts and feares, that some inconvenience should befall Christ, or that some defect should hinder the Consecration. They feare that Christ should fall, or that he should bee stolne; in which case, the devout people say with great heavinesse of heart, *God is stolne*: which is the same complaint that *Laban* made unto *Jacob*,

ab, Wherefore hast thou stolne my Gods? Gen. 31. 30.

It may fall out that the Hoste or Chalice may bee impoysoned, as when it did cost the lives of the Emperour *Henry* the *VII*, and of *Victorinus* the *III*, and of *Henry* Archbishop of *Yorke*; as wee have shewed † here above. It may happen the Hoste may grow mouldie, or wormes breed in it; as * *Aquinas* saith: or the winde may carry it away, or a mouse eate it, or a sicke body vomit it up againe, or the bloud may freeze, or be shed. Against which inconveniences the *Cauteles* of the Masse doe provide, whereof hath beene spoken, in the first booke, chap. 6. of the Anatomy of the Masse.

But there is certaine inconveniences which trouble the mindes of men mightily, and which for the most part hinder the Consecration. For these *Cauteles* say, that if the bread bee not made of Wheate, or if it be kneaded with Rose-water: Or if the Wine bee sowre, or hath too much water mingled with it: Or if the Priest have no intention to consecrate: Or if having before him eleven or twelve Hostes, his intention be

† In my first booke chap. 6.

* Thomas in 3. part. Sum. q. 77. art. 3. *Sensu deprehenditur hostias consecratas putrefieri & corrumpi. Et art. 5. ex speciebus Sacramentalibus aliquid generatur: vel cineres si comburantur, vel vermes si putrefiant.*

be to consecrate but ten of them, without defining which of them: that in all these cases no Consecration nor Transubstantiation is made.

The Priest also must not have eaten, nor drunke since midnight. That if a seminall pollution happens to the Priest during the Masse, through naturall causes, or by diabolicall illusion, without mortall sinne: the Orders or *Cauteles* of the Masse ordaine, that the Priest must goe on nevertheless in his Masse, except that by this motion of his body, his minde be much out of the way, *Emanuel Sa* the Jesuite, in his Aphorismes, addeth, that if that pollution be voluntary, and that the Priest doe celebrate after the Confession, he sinneth, but not mortally.

In verbo Missa, § 10. Pollutus voluntarie si post confessionem celebrat, peccat, sed non mortaliter.

In these Cauteles and Ordinances, three things are to be observed.

First, it is certaine, that by so many circumspections and orders newly invented, the *Roman* Church doth tacitly accuse Christ, and his Apostles, and all the Ancient Church of many ages since the Apostles, of negligence or incapacity, and not to have had the prudence and dexterity to provide against any of

these inconveniences. For all these Ordinances are new, and of the dregs of the latter ages.

Secondly, by all these Rubricks, a man may know the difference betwee the true and the false Religion. For we, that doe not beleeve that a Priest can make of an Hoste a God, with a few words, and create his Creator, are not much troubled for Christ, and are not subject to so many scrupulous and troublesome observations, which seeme to have beene purposely invented for to expose the Christian Religion to laughter.

Thirdly, by all these Reiglements and Cauteles, it appeareth that the people doe worship the consecrated Hoste at all adventure, and that they cannot be sure that the consecration was made. For if the Wafer be not of pure Wheat: or if the Priest hath had no intention to consecrate: or if the Host was kneaded with Rose-water: or if the wine be sowre, or if the Priest having tenne Hostes before him, his intention was but to consecrate six, without determining which of them: or if the Priest received the Ordination by a Bishop that had

had no intention: or if he hath any defect in his body that makes him Irregular or uncapable of Orders: In all these cases the Masse is of no effect, and by the doctrine of the *Roman* Church, no Consecration nor Transubstantiation is made. Now there is nothing so feasible as this: to wit that some defect may be in some one of these things. Nevertheless, the people worship the Hoste at all adventure, and say that God is lifted up, and that God is carryed, and that they take their Creator. Briefly, it is a presumptive and conjecturall faith, and that hath no affinity with the faith taught in the Gospel, which doth exclude doubting: as Saint *James* saith, Chap. 16. *Let him aske in faith and nothing wavering.* The Cardinall *Bellarmin* the Jesuite, who hath composed his Bookes at *Rome*, and at the Popes feet, passeth condemnation in this point. For in his third Booke of justification, Chap. 8. hee speakes thus: *None can be certaine by the certainty of Faith, that he receiveth a true Sacrament, seeing that the Sacrament is not made without the intention of the Minister. But none can see another mans intention.*

CAAP.

CHAP. XII.

Of the Priests Vestments and Ornaments when they say Masse.

Tolet. Instruct. Sacerd. lib. 2. cap. 2. *Non potest absque mortali peccato Sacerdos celebrare absque vestibus Sacerdotalibus, &c. Sunt benedicte ab Episcopo vel ab Abbate vel ab habente similem potestatem.*

IT is a thing decent and comely that the Pastors of the Church in the publick Service should have such habits as may smell of modesty and gravity, by which they may be discerned from the people. That hath beene at all times practised among the Christians, except when they were hindered by the persecution.

The *Roman* Church, in this, exceeds measure. For the Clerks garments, and especially the Priests and Bishops, are full of Mysteries. And there is not so much as a piece or bit of a Ribbon, or a claspe, but is prescribed by lawes, and hath its allegoricall signification. It is a mortall sinne, what necessity soever there be, to sing Masse without Sacerdotall garments, which ought to be hallowed and consecrated by the Bishop.

The

The Priestly habits are the *Amice*, the *Albe* or *Surplesse*, the *Girdle*, the *Stole*, the *Fannell* or *Maniple*, and the *Chasuble*.

The *Amice* is the first habit which the Priest muzzles himselfe in. The Doctors say, that the Apostle to the *Ephesians* 6. 17. speakes of this habit when he saith, *Take the Helmet of Salvation*. This *Amice* covers the Priests head, in the forme of a hood, because the Priests head signifies the Divinity, which kept it selfe hidden at the Lords Passion: As *Gabriel Biel* saith in his eleventh Lesson upon the Canon of the Masse. And *Innocent* the third in his first Booke of the Mysteries, Chap. 35. Where also he saith, that this *Amice* signifies the Angell cloathed with a cloud, *Revel.* 10. 1.

Durand. Rationall. lib. 3. cap. 2. Tolet. Instruct. Sacerd. lib. 2. cap. 2. *Amictus galea salutis dicitur.*

Vpon this *Amice* the Priest puts the *Albe*, which is a white shirt, because it is written: * *Let thy garments be alwayes white, Ecclesiastes* 9. 8. And it is of fine Linnen, because it is written, that *the fine Linnen is the righteousnesse of Saints, Revel.* 19. 8. This shirt hath about the borders of it some light worke with greene or red silke, because it is writ-

* Innoc. III lib. 1. c. 51.

ten,

ten, *The Queene is at thy right hand with imbroidered garments, Psalm.* 45. As *Innocent* the third saith in his first booke of the mysteries of the Masse, Chap. 51. And for to represent also the golden chaines which the Angell did put upon Saint *Martins* armes when he said Masse having his armes naked. *Gabriel Biel* in his eleventh Lesson upon the Canon of the Masse, esteemes † that this *Albe* or white Surplesse, signifies the fooles garment, wherewith *Herod* did cloath Christ for to mock him.

† *Albâ vestem ludicram & illam qua Christus velut stultus ab Herode illusus, &c.* Lib. 1. cap. 37. & 52. *Canon* Ecclesiastica *Dist.* 23. *Durand lib* 3. *cap.* 5.

Vpon this *Albe* they doe put the Girdle, which signifies chastity; for, as *Innocent* saith, *Luxury is in the reynes.* Of this Girdle speakes the Prophet *Isaiah*, Chap. 11. 5. *Righteousnesse shall be the girdle of his loynes.* It serves also to put us in minde that Christ hath a golden girdle girt about his paps, *Revel.* 1. 13. and of what is said by Saint *Luke* 12. 35. *Let your loynes be girded about, &c.*

The *Stole* comes after, which signifies the yoke of the Lord, *Mat.* 11. 30. And hangs on the right hand and on the left, because we must be armed with the armour of righteousnesse on the right

right hand and on the left, 2 *Cor.* 6. 7. *Tolet* saith that it goes downe to the ground, for to signifie Perseverance, which goes unto the end. *Tolet Instruct. Sacerd. lib. 2. cap. 4. Innoc. 3. lib. 1 cap. 9. 54.*

Then comes the Maniple or Fannell, in the fashion of a napkin upon the left arme, because it is written in the *Psal.* 126. *Venientes venient cum exultatione portantes Manipulos suos. They shall come bringing their sheaves with them with rejoycing,* As *Durand* and *Tolet* doe say, and *Innocent* in his first Booke, Chap. 43. where he saith also that the *Maniple* is put upon the left arme, because it is written in the Song of Songs, *His left hand is under my head.*

The last piece, and which doth cover all the rest, is the *Chasuble*, which signifieth Charity. For as Saint *Peter* saith, *Charity covers multitude of sinnes*, 1 *Pet.* 4. 8. *Innocent* saith it signifieth the Universall Church. Innoc. III. lib. 1. c. 58. Id. lib. 1. cap. 42.

CHAP.

CHAP. XIII.

Of the Bishops Vestments and Ornaments.

BEsides those Vestments that are common to the Priest and to the Bishop, the Bishop hath his ornaments by himselfe, to wit the Sandals, which are Apostolicke shooes, the Episcopall Breeches, the Tunicque, the Dalmatique, the Mitre, the Gloves, the Rings and the Crosse, which are as many enigmaticall ornaments, and of an abstruse intelligence.

Durandus Mimatensis did write about 350 yeares agoe. The same man in the third Booke of his Rationall, Chap. 13. saith, that in his time certaine Heretickes not understanding well these mysteries, did finde in the two hornes of the Papall Mitre the accomplishment of what is said in the thirteenth of the *Revelation*, where the Spirit of God after hee had spoken of the first Beast which is the *Roman* Empire, addeth that

that after her there will come another second Beast which shall have two horns like a Lambe, but shall speake as a Dragon. But *Innocent* the third, in his first Booke of Mysteries, Chap. 60. defineth that the two hornes of the Miter are the two Testaments.

The Bishop when hee sings Masse, hath Gloves on his hands, to the end (as *Durand* saith) that his left hand maynot know what his right hand doth, according to the Lords commandement, *Matth.*6.3. And these gloves are of Leather, because *Jacobs* hands were covered with Kids skins when *Isaac* blessed him: as the Pontificall teacheth, and *Innocent* the third in his first booke of the mysteries of the Masse, Chap. 41. and 57. The same *Innocent* in the 34 Chapter of the same booke, groundeth the Sandals or Episcopall shooes upon that which is said in the 60 Psalme, *Over Edom will I cast out my shooe.*

Pont. ficale cap. de consecr. Episcopi.
Durán. lib. 3. Ration. cap. 14.

The Rings he hath in his hands, signifie that he is the Spouse of the Church, as it is written, *For I have espoused you to one husband*, 2 *Cor.* 11.2. Againe, because the Father of the prodigall Son caused a ring to be put upon his finger.

Innoc. III. lib. 1. c. 46. & 61.

Which

Which finger, whereon the ring is ſignifieth the holy Ghoſt, as it is written, *Digitus Dei eſt. This is the finger of God, Exod.8.19.* as the ſame Author doe ſay.

Innoc. lib. 1. cap. 41. The Croſſe or Paſtorall Staffe ſignifies the correction, as it is written, 1 *Cor.4. 21. Shall I come unto you with a rod?* And in the 45 Pſalme, verſ.6. *The Scepter of thy Kingdome is a right ſcepter* though the Croſſe be a a crooked ſtaffe. The Pope onely, among the Biſhops, carries no Croſſe. For Pope *Innocent* the third teacheth us * that Saint *Peter* gave his croſſe to *Eucharius* firſt Biſhop of *Treviers*. For which cauſe alſo the Croſſe is precioufly kept at *Treviers* among the reliques.

Lib.1. de Myſt. Miſſæ cap 62.

CHAP. XIV.

How the Prieſt approacheth to the Altar for to ſing Maſſe.

WHen the Prieſt and Biſhop will ſing Maſſe, they ought according to their rules to combe their head, and

and wash their hands and face more then once, because it is written, *Amplius lavabo me, wash me throughly*, Psalm. 51. 2. The Priest dresses the Altar, the pattine, the Chalice, the linnen cloathes or corporasses, powres water into the wine, because blood and water came out of Christs side, puts on his garments before the Altar, or in some chappell; and upon every peece of his cloaths he saith in Latin an allegorical passage of Scripture. He approaches to the Altar holding the Chalice with his left hand, and a purse with his right hand, which he holds upon the Chalice, makes an obedience to the image of some Saint or to the Crosse, his head being covered.

Thus cloathed with Riddles, and hooded with Allegories, he fals to sing his Masse, in that manner which shall be described hereafter.

Briefly, all being full of Mysteries, it is not without cause that the Apostle in the second to the *Thessalonians* cals the doctrine of the sonne of perdition *a mystery of iniquity*: And that the Spirit of God in the *Revelation*, Chap. 17. puts this word *MYSTERIE*

upon the forehead of the woman ar-
rayed in purple and scarlet colour, th
sitteth in the City that hath seven hil
that makes Kings and people drunk
and is made drunke with the blood
the Saints, and with the blood of th
Martyrs of Jesus.

CHAP. XV.

That the Priest when he sings Mass must necessarily be fasting.

IT is to be observed that our Lord Je-
sus Christ did not celebrate the hol
Supper with his Disciples being fasting
but after Supper. Which he did, no
for to make any law touching the hour
or time of celebrating the Sacrament
but by occasion, because he did substi-
tute the holy Supper in the roome of
the Legall Passeover. Wherefore th
Ancient Church thought not her self
to be tyed to this example, but esteem-
ed that it was of decency that the faith-
full should receive the holy Supper
fasting. Which is a laudable custome
which wee also doe observe.

Never-

Nevertheless, we doe not goe so farre, as to say with the *Roman* Church that to be partaker of the holy Sacrament not being fasting, is a mortall sinne: For that were to condemne Christ. Many cases may happen wherein a man is forced to take something before the Sacrament for to sustaine the weaknesse of his stomach, or any other debility that befale him. Even in the *Roman* Church, if there happen any defect in the Chalice that hinders the Consecration, and that the Priest perceives not that want or defect till after he hath let downe some gulps of the wine of the Chalice, their orders appoint him to consecrate other wine: and to drinke it although he be not fasting.

Vpon this are remarkable the words of *Tertullian*, who wrote about two hundred yeares after Christs birth, in his second booke to his Wife, Chap. 5. Making account to dye before his Wife, he admonishes her to be aware to marry againe unto a Pagan. Now it was then the custome that both men and women that had received the bread of the Sacrament, might, if they would, carry it home to their houses: and kept it locked

ed up in a Cupboard or Chest, and did eate of it every morning when they rose afore any other meate. For this cause *Tertullian* did disswade her from marrying againe unto a Pagan, because she would be forced to hide her self from him, and eate secretly the sacred bread, which at last he might come to discover. *Shall not thy husband (saith he) come to know what it is that thou eatest secretly before all other food? Or if he come to know that it is bread, he will not beleeve that this bread is what it is said to be.* That is to say, he will esteeme this bread to be a thing of no worth, and that hath nothing sacred. From which passage we learne two things. The one, that then the Sacrament was taken fasting. The other, that then, Transubstantiation was not beleeved. For they would never have suffered a woman to take the body of Christ with her hand, and to put it in her pocket, and to carry it about her, and to locke it up in a Cupboard.

Non sciet maritus quid secretè ante omnē cibum gustes, & si sciverit panem non illum credet esse qui dicitur.

In the beginning of the Masse-booke there is a Treatise of the defects that happens in the Masse. In the ninth Chapter it is defined & declared, that the

Priest

Priest is thought to be fasting when he hath not eaten since midnight. That if he hath eaten and drunke before midnight, though hee have not slept since midnight, and that the digestion bee not yet made, he may without sinne say Masse in the morning. If a Priest then have drunke and tippled till midnight, he may sing Masse at six of the clock in the morning, and although he hath his stomach full of drink and meat, he is esteemed for all this to sing Masse fasting. Yet in a sober man eight houres are required for the digestion: And in a glutton and drunkard, twelve at least.

Si quis non est sejunus post mediam noctem, &c. non potest communicare. Si autem ante mediam noctem cibum aut potum sumpserit etiam si postmodũ non dormierit, nec sit digestus nõ peccat.

To this observance another is added, which declareth that if the Priest have in his mouth any remnant of meat that he hath eaten before midnight, and he swallow it downe with the Chalice, that hinders not the Communion, because he hath swallowed that meat as he doth his spittle, & not as if it were meat.

Si reliquiæ cibi remanentes in ore trãsglutiantur nõ impediunt cõmunionẽ, cum non transglutiãtur per modum cibi sed per modum salivæ.

Moreover, a Priest ought to sing but one Masse a day: yet on Christmas one Priest sings three Masses in remembrance of the three births of Christ. As Cardinal *Tolet* teacheth in his 2. book of the Instruction of Priests, Chap. 5.

Per tria sacra significantur tres Christi nativitates.

CHAP. XVI.

THE MASSE IN LATIN.

IN Nomine Patris, & Filii, & Spiritus Sancti.

Introibo ad altare Dei.

Ad Deum qui lætificat juventutem meam.

Judica me Deus, & discerne causam meam de gente non sancta, ab homine iniquo & doloso erue me.

CHAP. XVI.

CONTAINING THE TEXT of the Masse in English.

Whersoever this marke † is found, the Priest makes a signe of the Crosse.

The *IUDICA*, and the *CONFITEOR*, and *INTROITE*.

The Priest having put on his vestments, he drawes neare to the Altar, makes a deepe courtesie unto it, signes himselfe with the signe of the Crosse, from the head to the brest, then saith with a loud voyce,

†*IN the Name of the Father, and of the Son, and of the Holy Ghost, Amen.*

Then joyning his hands before his breast, he saith,

I will goe in to the Altar of God.

The Quire, or the Clarke answereth,

To God that gladdeth my youth.

Priest. *Judge me O Lord, and discerne my cause from the unholy nation, and from the unjust man.*

Quia tu es Deus fortitudo mea, quare me repulisti, & quare tristis incedo dum affligit me inimicus?

Emitte lucem tuam, & veritatem: ipsa me deduxerunt, & adduxerunt in montem sanctum tuum, & in tabernacula tua.

Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

Confitebor tibi in cithara Deus, Deus meus, quare tristis es anima mea, & quare conturbas me?

Spera in Deo quoniam adhuc confitebor illi, salutare vultus mei, & Deus meus.

Gloria Patri, & Filio, & Spiritui Sancto.

Sicut erat in principio, & nunc, & semper, & in sæcula sæculorum, Amen.

Introibo ad altare Dei.

Ad Deum qui lætificat juventutem meam.

Adjutorium nostrum in nomine Domini.

Qui fecit cœlum & terram.

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Johanni Baptistæ, sanctis

Answer. *For thou art God my strength, why hast thou repulsed me? why do I walke sad while the enemy afflicts me.*

Priest. *Send thy light, and thy truth: these things have led and brought me into thy holy Mount, and into thy Tabernacles.*

Answer. *And I shall enter into the Altar of God, to God that gladdens my youth.*

Priest. *I will confesse unto thee with the Harpe, O God, my God. Why art thou sad my soule, and why doest thou trouble me?*

Answer. *Hope in God, for I will confesse unto him againe, the salutarie of my face, and my God.*

Priest. *Glory be to the Father, and to the Son, and to the Holy Ghost.*

Answer. *As it was in the beginning, and now, and ever: world without end, Amen.*

Priest. *I will enter into the Altar of God.*

Answer. *To God that gladdens my youth.*

Then he makes a signe of the Crosse, saying,

Priest. *Our helpe is in the name of the Lord.*

Answer. *Who made Heaven and Earth.*

Priest. *I confesse unto Almighty God, and to blessed Mary, ever a Virgin; and to blessed Michael the Archangel; and to blessed John the Baptist; and to the holy Apostles*

sanctis Apostolis, Petro & Paulo, omnibus sanctis, & vobis fratres, quia peccavi nimis cogitatione, verbo & opere. Mea culpa, mea culpa, mea maxima culpa. Ideo precor Beatam Mariam semper Virginem, Beatum Michaelem Archangelum, Beatum Johannem Baptistam, Sanctos Apostolos, Petrum & Paulum, omnes sanctos & vos fratres orare pro me ad Dominum Deum nostrum.

Misereatur tui omnipotens Deus, & dimissis t. peccatis tuis producat te ad vitam æternam.

Amen.

Indulgentiam, & absolutionem, & remissionem peccatorum nostrorum tribuat nobis omnipotens & misericors Dominus.

Amen.

Deus tu conversus vivificabis nos, & plebs tua lætabitur in te. Ostende nobis Domine misericordiam tuam, & salutare tuum da nobis. Domine exaudi orationem meam, & clamor meus veniat ad te.

Dominus vobiscum.

Et

Peter and Paul, to all the Saints, and to ye brethren, that I have sinned exceedingly in thought, word, and worke. Then knocking his breast three severall times, hee goes on, saying, *My guilt, my guilt, my exceeding great guilt. Wherefore I beseech blessed Mary ever a Virgin; blessed Michael the Archangel; blessed John the Baptist; the holy Apostles, Peter and Paul; all the Saints, and yee brethren, to pray for me unto the Lord our God.*

Answer. *Almighty God have mercy upon thee, and having remitted unto thee all thy sinnes, bring thee to everlasting life.*

Priest. *Amen.*

The Chorus, or him that serveth, repeates once againe the same confession.

Then the Priest signes himselfe with the signe of the Crosse, saying, *The Almighty and mercifull Lord grant us Indulgence, Absolution, and Remission of our sinnes.*

Answer. *Amen.*

O God, thou being converted, wilt vivifie us, and thy people shall rejoyce in thee. Shew us thy mercy O Lord, and give us thy salutarie. Lord heare my prayer, and let my cry come unto thee.

The Lord be with you.

Answer.

Et cum spiritu tuo.
Oremus,

Aufer à nobis quæsumus Domine iniquitates nostras, ut ad sancta sanctorum puris mereamur mentibus intrare. Per Christum Dominum nostrum, Amen.

Oramus te Domine per merita sanctorum tuorum, quorum reliquiæ hic sunt, & omnium Sanctorum, ut indulgere digneris omnia peccata mea, Amen.

Ab illo, [ô thus] benedicaris in cujus honorem cremaberis.

Cantate Domino canticum novum, quia mirabilia fecit. Glotia Patri, & Filio, & Spiritui sancto, sicut erat in principio, & nunc, & semper, & in secula seculorum, Amen.

Kyrie eleison, Kyrie eleison, Kyrie eleison.

Christe

Answer. *And with thy Spirit.*

Priest. *Let us pray.*

Then hee goes up to the Altar, and saith with a very low voyce, *Wee pray thee, Lord, to take away our iniquities; that with pure mindes we may deserve to enter into the Holy of Holyest: Through Jesus Christ our Lord, Amen.*

After he hath said this, he joynes his hands, and bowes himselfe upon the Altar, and kisses it, saying in secret, *Wee pray thee Lord, through the merits of thy Saints, whose Reliques are here; and of all the Saints, to vouchsafe to pardon me all my sinnes, Amen.*

In solemne Masses, he that celebrates the Masse speakes to the Incense, and blesses it; saying, *Be blessed through him, in whose honour thou shalt be burned.*

After this, some passages of the Scripture are read, and the Priest saith, *Sing unto the Lord a new song, for he hath done marveilous things. Glory be to the Father, and to the Sonne, and to the Holy Ghost, as it was in the beginning, and now, and ever, world without end, Amen.*

Lord have mercy upon us.
Lord have mercy upon us.
Lord have mercy upon us.

Christ

Christe eleison, Chr. eleison, Chr. eleison,

Kyrie eleison, Kyrie eleison, Kyrie eleison,

Gloria in excelsis Deo, & in terra pax hominibus bonæ voluntatis, &c.

Dominus vobiscum.
Et cum spiritu tuo.

Viderunt

Christ have mercy upon us,
Christ have mercy upon us,
Christ have mercy upon us.
Lord have mercy upon us,
Lord have mercy upon us,
Lord have mercy upon us.

Then he stretches out his hands, and afterwards joynes them together, and bowes his head.

After this, in double or single Holydayes, they say the *Glory bee to God on high, peace on earth towards men of good will*.

In this place the Masses are diversified very much. The Priest, after he hath saluted the people, saying, *The Lord be with you*; and after the Clarke hath answered, *and with thy spirit*, hee saith the Orison, which they call *Collect*, which is a Prayer addressed to the Father, and is diversified according to the Festivall dayes, Fasts, and Vigils, or Masses for the dead.

Then the Sub-deacon readeth that which by the *Roman* Church is called the *Epistle*, which is some passage of some Prophet, or Apostle.

THE GRADVEL.

Then the Responsorie, or Graduel is sung,

Viderunt omnes fines salutare Dei nostri. Jubilate Deo omnis terra. Notum fecit Dominus salutare suum. Ante conspectum gentium revelavit justitiam suam. Alleluja, Alleluja. Dies sanctificatus illuxit nobis. Venite gentes, & adorate Dominum, quia hodie descendit lux magna super terram, Alleluja.

Ab illo benedicaris in cujus honorem creaberis.

Munda

sung, which they doe vary according to the Holidayes. That of *Christmas-day* is such. *All the ends of the earth have seene the salvation of our God. Make a joyfull noyse unto God all the earth. The Lord hath made knowne his salutarie. In the sight of the nations he hath revealed his righteousnesse. Alleluja, Alleluja, the sanctified day hath enlightned us. Come, ye nations, and worship the Lord, for a great light is come downe this day upon the earth.*

On Fasting-dayes the *Alleluja* is not sung. But in the roome of it they sing the *Tract*, which are some verses of some *Psalme*, which are to be pronounced with a lamentable and languishing voyce; in token of sadnesse.

Vpon solemne Feasts, as at *Easter*, and at *Penteeost*; they adde that which is called the *Prose*, which are certaine verses made in *Latin* rime; so that it is *Prose* in verses.

In this place in solemne Masses, the Priest speakes again to the Incense, saying to it, *Be thou blessed of him in whose honour thou shalt be burned.*

And the Deacon bowing his knee before the Altar, and joyning his hands, saith,

Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiæ Prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum dignè valeam nunciare. Per Christum Dominum nostrum, Amen.

Jube Domine benedicere. Dominus sit in corde tuo, & in labiis tuis: ut dignè & competenter annunties Evangelium suum. In nomine Patris, & Filii, & Spiritus sancti, Amen.

Dominus vobiscum.

Et cum spiritu tuo.

Sequentia Evangelii secundum Joh.

Gloria tibi Domine.

Per

Cleanse my heart and lips, O Almighty God, thou that hast purged the lips of the Prophet Isaiah with a burning peble. So vouchsafe to cleanse me, by thy gratious mercy, that I may worthily preach thy holy Gospell. Through Christ our Lord, Amen.

Then he takes the booke from off the Altar, and saith to the Priest, *Lord, command to blesse.* And the Priest answers him. *The Lord be in thy heart, and in thy lips, that thou mayest worthily and competently preach his Gospell. In the Name of the Father, and of the Sonne, † and of the Holy Ghost, Amen.*

The Deacon having kissed the hand of him that celebrateth, he saith, *The Lord be with you.*

Answer. *And with thy spirit.*

Then he makes a signe of the Crosse with the right thumbe, upon the beginning of the Gospell: markes himself with the signe of the Crosse upon his forehead, upon his mouth, and upon his breast, saying

The sequence of the Gospell according to, &c.

And having perfumed the book three times, hee falls a reading some passage of the Gospell, sutable to the Holiday: The Quire answers, *Glory be to thee O Lord.*

Per Evangelica dicta,
Deleantur nostra delicta.

Symbolum Nicenum.

Dominus vobiscum.
Et cum spiritu tuo.

Suscipe sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, & vero pro innumerabilibus peccatis, & offensionibus, & negligentiis meis, & pro omnibus circumstantibus, sed & pro omnibus fidelibus Christianis vivis atque defunctis, ut mihi & illis proficiat ad salutem in vitam æternam, Amen.

Deus

The reading being ended, the Subdeacon brings the booke back againe to the Priest, who kisses it, saying in rime,

By Evangelicall sayings,
Be blotted our misdoings.

And the Deacon perfumes the Priest with Incense.

That being done, he reades the Symbole of the Councell of *Nice*. Then he kisses the Altar, and turning towards the people, he saith,

The Lord be with you.

Answer. *And with thy spirit.*

Then the Priest takes the *Patine*, where the unconsecrated Hosts are, and comes to that part of the Masse which is called the Offertorie, saying.

THE OFFERTORIE.

Holy Father, Eternall and Almighty God, receive this immaculate Hoste, which I, thine unworthy servant, offer unto thee my true and living God, for my innumerable sinnes, and offences, and negligences: and for all them that stand hereabout: but also for all faithfull Christians, both living and dead; that it may profit me and them unto salvation, into eternall life, Amen.

Then mingling the Water with the Wine, he saith,

Deus qui humanæ substantiæ dignitatem mirabiliter condidisti, & mirabilius reformasti: da nobis per hujus aquæ & vini mysterium ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster, qui tecum vivit & regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum, Amen.

Offerimus tibi Domine Calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ pro nostra, & totius mundi salute cum odore suavitatis ascendat.

In spiritu humilitatis, & animo contrito suscipiamur à te Domine: & sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi Domine Deus.

Veni sanctificator omnipotens æterne Deus

O God, who hast wonderfully created the dignitie of the Humane substance, and hast reformed it more marvellously, grant us by the mysterie of this Wine and Water, to bee partakers of the Divinity of him, who hath vouchsafed to be partaker of our Humanity, Christ Jesus thy Sonne our Lord, who liveſt and reigneſt God with thee, in the unity of the holy Spirit, world without end.

Then taking hold of the Chalice, he saith: *We offer unto thee, Lord, the Chalice of the saluarie, beseeching thy clemency that it may ascend with a sweet smell into the presence of thy divine Majesty, for our, and all the worlds salvation, Amen.*

Then he makes the signe of the Crosse with the Chalice, and puts it upon the cloth, and covers it with the cloth: and leaning upon the Altar with his hands joyned together, he saith, *In the spirit of humility, and in a contrite spirit, let us bee received of thee, Lord, and let our sacrifice be made in thy presence in such sort, as it may please thee, Lord God.*

This being said, hee stretches out his armes and lifts them up, and joyning them, hee lifts up his eyes to Heaven, then he kisses them saying, *Come Sanctifier Almighty God Eternall, and blesse*

Deus, & benedic hoc sacrificium nomini tuo sancto præparatum.

Per intercessionem beati Michaelis Archangeli stantis à dextris altaris incensi, & omnium electorum, sacrum incensum istud dignetur Dominus benedicere, & in odorem suavitatis accipere per Christum.

Incensum istud à te benedictum ascendat ad te Domine, et descendat super nos misericordia tua.

Dirigatur Domine oratio mea, sicut incensum, &c.

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ charitatis, Amen.

Lavabo inter innocentes manus meas, et circundabo altare tuum Domine, &c.

Gloria Patri, et Filio, et Spiritui sancto. Sicut erat in principio, et nunc, et semper, & in sæcula sæculorum, Amen.

Suscipe sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam Passionis

his Sacrifice prepared to thy holy Name.

In solemne Masses, hee blesseth the incense in these words; *Through the Intercession of the blessed Michael the Archangel, which stands on the right side of the coming Altar, and of all his elect,* † *God vouchsafe to blesse this Incense, and to receive it in a sweet smell through Christ.*

Let this Incense blessed by thee, mount unto thee, O Lord, and let thy mercy come downe upon us.

Then hee perfumes the Altar with that Incense, and saith the 2. 3. and 4. verses of the 142. *Psalme*: and addes, *The Lord kindle in us the fire of his love, and the flame of everlasting Charity. Amen.*

Here the Deacon covers the Priest with the smoake of the Incense, while the Priest washeth his hands, who saith the 26. *Psalme*, from the sixth verse unto the end. *I will wash my hands among the Innocents, and will compasse thine Altar, O Lord, &c.*

Glory be to the Father, and to the Sonne, and to the Holy Ghost. As it was in the beginning, and now, and ever shall be, world without end, Amen.

Receive, holy Trinity, this oblation which wee offer unto thee in remembrance of the Passion,

Passionis, resurrectionis, & ascensionis Jesu Christi Domini nostri, & in honorem beatæ Mariæ semper Virginis, & beati Johannis Baptistæ, & sanctorum Apostolorum, Petri & Pauli, & istorum, & omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem. Et illi pro nobis intercedere dignentur in cœlis quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum, Amen.

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum patrem omnipotentem.

Suscipiat Dominus sacrificium de manibus tuis (vel meis) ad laudem, gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ sanctæ, Amen.

Per

assion, resurrection, and ascension of our Lord Jesus Christ, and in the honour of the blessed Mary *ever a Virgin, and of the blessed* John *the Baptist, and of the holy Apostles,* Peter *and* Paul, *and of these here, and of all the Saints, that it may profit them to honour, and to salvation unto us, and that those may vouchsafe to intercede for us in heaven, whose remembrance we doe celebrate on earth. By the same Christ our Lord, Amen.*

This prayer ended, the Priest kisses the Altar, and making a turne with his body towards the people, stretching out & joyning his hands, raises his voice and saith, *Pray yee, Brethren, that this mine and your sacrifice be made acceptable unto God, Father almighty.*

Vnto which he that serves answereth, or the Priest himselfe if he be alone, answers to himselfe, saying, *The Lord receive this Sacrifice from thy hands, to the praise and glory of his name, and to our profit, and of all the holy Church.*

Thereupon the Priest is to say very low, *Amen.*

Then he addeth some secret Orisons, which doe change and vary at every holy day: and which no body understands,

Per omnia sæcula sæculorum,
Amen.

PRÆFATIO.

Dominus vobiscum.
Et cum spiritu tuo.
Sursum corda.
Habemus ad Dominum.
Gratias agimus Domino Deo nostro.
Dignum & justum est.

Verè dignum & justum est æquum & salutare, nos tibi semper & ubique gratias agere Domine, sancte Pater omnipotens æterne Deus. Per Christum Dominum nostrum. Per quem Majestatem tuam laudant Angeli, adorant dominationes, tremunt potestates, Cœli cœlorumque virtutes, ac beata Seraphim socia exultatione concelebrant. Cum quibus

hands. Onely at the end of them, the Priest awaking himselfe in a start and on a sudden, saith with a lowd voice, *Per omnia secula seculorum. For ever and ever.*

From thence he passeth to that part of the Masse which they call the PREFACE.

Which, on all double holy-dayes, and on their octaves, and on the demi-double holy-dayes, is said in these words.

PREFACE.

The Lord be with you.

Ans. *And with thy spirit.*

Priest. *Lift up your hearts.*

Ans. *We have them unto the Lord.*

Priest. *We give thankes unto the Lord our God.*

Ans. *It is worthy and just.*

Priest. *It is a thing truely worthy and just, equitable, and salutary O Lord, Holy Father almighty, that we give thee thankes alwayes and every where, through Christ our Lord. By whom the Angels praise thy Majesty, the Dominions adore, the Powers tremble, the heavens and the powers of the heavens, and the blessed Seraphins celebrate thee with a joynt exultation. With whom we beseech*

bus noſtras voces ut admitti jubeas
precamur, ſupplici confeſſione dicen
Sanctus, Sanctus, Sanctus, Dominus
baoth. Pleni ſunt cœli & terra glo
tua. Oſanna in excelſis. Benedictus
venit in nomine Domini. Oſanna
excelſis.

Te igitur, clementiſſime Pater per
Jeſum Chriſtum Filium tuum Dom
num noſtrum ſupplices rogamus, ac pe
timus uti accepta habeas & benedicas,
hæc dona, hæc munera, hæc ſancta ſacri
ficia illibata, imprimis quæ tibi offeri
mus

beseech thee to command that our voices be received, saying with a supplicant confession, Holy, Holy, Holy, the Lord Sabboth, Heaven and Earth are full of thy glory. Osanna in the high places. Blessed is he that comes in the name of the Lord. Osanna in the high places.

The Canon of the Masse.

The Canon of the Masse comes afterwards, which is the principall part of the Masse, because that in it the consecration is made. Wherefore also it is almost alwayes said after one fashion, and receives but very little alteration.

The Priest stretching out his hands joyned together, lifting up his eyes and then looking downe againe, makes a deepe courtesie to the Altar, and saith with a low voice.

We beseech thee therefore most mercifull Father through Jesus Christ thy Sonne our Lord and doe aske of thee that thou wilt accept, [Here the Priest stands up againe and kisses the right side of the Altar, lifts up his hands and stretches them out] *and that thou wilt be pleased to blesse these guifts, † these presents, † these holy sacrifices immaculate. Especially those which we*

offer

nius pro Ecclesia tua sancta Catholica quam pacificare, custodire, adunare & regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro *N.* & Antistite nostro *N.* & Rege nostro, & omnibus Orthodoxis, atque Catholicæ & Apostolicæ fidei cultoribus.

Memento Domine famulorum famularumque tuarum *N. N.* & omnium circumstantium, quorum tibi fides cognita est, & nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis & incolumitatis suæ, tibique reddunt vota sua, æterno Deo vivo & vero.

Communicantes & memoriam venerantes imprimis gloriosæ semper Virginis Mariæ genetricis Dei & Domini nostri J. C. Sed & beatorum Apostolorum, ac Martyrum tuorum, Petri, Pauli, Andreæ, Jacobi, Johannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis,

offer unto thee for thy holy Catholick Church, which thou wilt be pleased to pacifie, unite, and governe, throughout all the earth, with our Pope N. thy servant, and our Prelate N. and our King, and all the Orthodox and observators of the Catholick and Apostolick faith.

To this prayer he adds the commemoration of the living, in these words, *Remember Lord thy servants and thy handmaides N. N.* [here he names secretly those that have paid for to be remembred in the *Memento*, and at whose intention the Masse is said] *and all them that assist here, whose faith is knowne unto thee, and whose devotion is manifest. For whom we offer unto thee, or they offer unto thee this sacrifice of praise for themselves, and for all theirs, for the redemption of their soules, and for the hope of their salvation and health, and which render their vowes unto thee, Eternall and true living God.*

Communicating and venerating the remembrance, IN THE FIRST PLACE, *of the glorious ever Virgin, Mother of our God and Lord Jesus Christ. But also of thy blessed Apostles and Martyrs, Peter, Paul, Andrew, James, John, Thomas, James, Philip, Bartholome, Si-*

Simonis, & Thaddæi; Lini, Cleti, Clementis, Sixti, Cornelii, Cypriani, Laurentii, Chrysogoni, Johannis & Pauli, Cosmæ & Damiani; & omnium sanctorum tuorum. Quorum meritis precibusque rogamus, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Hanc igitur oblationem servitutis nostræ, sed & cunctæ familiæ tuæ quæsumus Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, & in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu Deus in omnibus quæsumus benedictam, ascriptam, ratam, rationabilem, acceptabilemque facere digneris, ut nobis corpus & sanguis fiat dilectissimi filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur accepit panem in sanctas ac venerabiles manus suas, & elevatis oculis in cœlum ad te Deum patrem suum omnipotentem tibi gratias agens benedixit, fregit, deditque Discipulis

mon, Thaddeus, Linus, Cletus, Clemens, Sixtus, Cornelius, Cyprian, Laurence, Chrysogone, John and Paul, Cosme and Damian, and of all the Saints. By whose merits and prayers we pray thee that in all things we may be armed with the succour of thy protection. Through the same Christ our Lord, Amen.

Here the Priest stretches his hands upon the Host of bread not as yet consecrated, and upon the Chalice, saying.

We pray thee therefore, Lord, that being pacified, thou wilt receive this oblation of our servitude, but also of all thy family, and that thou wilt dispose our hearts in peace, and command that we be drawne out of eternall damnation, and be accounted of the flock of thine Elect. Through Christ our Lord, Amen. Which oblation, thou O God, vouchsafe in all things to make blessed, † ascript, † reasonable, † and acceptable, † that it may be made unto us the body † and blood † of thy most beloved Sonne Jesus Christ our Lord.

Who the day before he suffered, took the bread in his holy and venerable hands, and having lift up his eyes to heaven, to thee his Father Almighty, giving thee thankes, blessed it, † brake it, and gave it to his

lis suis, dicens, Accipite & Manducate ex hoc omnes, *HOC EST ENIM CORPUS MEUM.*

Simili modo postquam cœnatum est, accipiens, & hunc præclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit, dedit que Discipulis suis, dicens, Accipite & bibite ex eo omnes. Hic est enim Calix sanguinis mei, Novi & Æterni Testamenti, mysterium fidei, qui pro vobis & pro multis effundetur in remissionem peccatorum.

Disciples, saying, Take, Eate ye all of it, FOR THIS IS MY BODY.

The consecration of the bread thus made, the Priest adores the Host upon his knees. Rises againe. And having his backe turned to the people, lifts up with both his hands the Host over his head, for to shew it unto the people. At the ringing of a little Bell, every one prostrates himself and worships the Sacrament. The Priest puts the Host againe upon the corporasse, and worships it once more. He is to hold those fingers that are next to his thumbs very close against his thumbs, except it be when he would take the Host, untill he have washed his fingers. Then he uncovers the Chalice, and saith with a low voice, this which followes, holding the Chalice.

In like manner after he had supped, taking also in his holy and venerable hands this excellent Chalice, giving thee also thankes, he blessed it, † and gave it to his Disciples, saying, Take, and drinke ye all of it. For this is the Chalice of my blood, of the New and Eternall Testament, mystery of the faith, which shall be shed for you and for many in remission of sinnes.

peccatorum. Hæc quotiescunque feceritis, in memoriam mei facietis.

Vnde & memores Domine nos servi tui, sed & plebs tua sancta ejusdem Christi filii tui Domini nostri tam beatæ passionis, nec non & ab inferis resurrectionis, sed & in cœlos gloriosæ ascensionis, offerimus præclaræ Majestati tuæ de tuis donis, & datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam. Panem sanctum vitæ æternæ, & calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu aspicere digneris, & accepta habere sicut accepta habere dignatus es munera pueri tui justi Abel, & sacrificium Patriarchæ nostri Abrahæ. Et quod tibi obtulit

As often as ye shall doe these things, ye shall doe them in remembrance of me.

Hereupon, the Priest kneeles downe, worships the Chalice, heaves it up with both his hands, shewes it to the people over his head: at the sound of the little Bell, every one worshippeth the Chalice. The Priest puts the Chalice againe upon the Altar, and covers it, and worships it againe. Disjoynes his hands, and saith,

Wherefore also, Lord, we thy servants, but also thy holy people, remembring the so blessed passion of thy Sonne Jesus Christ our Lord, and also his resurrection from the Hells, but also his blessed ascension to Heaven, do present to thine excellent Majestie of thy gifts and things given, a pure Hoste, † a holy Hoste, † an immaculate Hoste, † the holy bread of eternall life, † the Chalice of perpetuall salvation. †

Here he stretches out his hands, and goes on saying,

Upon which things, vouchsafe to looke with a propitious and chearefull countenance, and to have them as acceptable as thou hast vouchsafed to have acceptable the presents of Abell, thy righteous childe, and the Sacrifice of our Patriarch Abra-

obtulit summus Sacerdos tuus Melchisedek sanctum sacrificium immaculatam Hostiam.

Supplices te rogamus omnipotens Deus, jube hæc perferri per manus sancti Angeli tui in sublime altare tuum in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione sacrosanctum filii tui corpus sumpserimus, omni benedictione cœlesti & gratia repleamur, per eundem Christum Dominum nostrum, Amen.

Memento etiam Domine famulorum & famularum tuarum *N. N.* qui nos præcesserunt cum signo fidei & dormiunt in somno pacis.

Ipsis

ham, and the holy Sacrifice and immaculate Hoſtie, which Melchiſedeck thy moſt high Prieſt offered unto thee.

Here he makes a deep courteſie, and puts his hands joyned together upon the Altar, and ſaith.

We humbly pray thee, Almighty God, command that theſe things be carried by the hands of thy holy Angel on thy Altar on high, into the preſence of thy divine Majeſtie, that we all, who of the participation of thine Altar, [he kiſſes the Altar and joynes his hands] *have taken the holy body † and † bloud † of thy Sonne, may be filled with all bleſſings and heavenly graces,* [hee makes the ſigne of the Croſſe upon his body] *through the ſame Chriſt our Lord, Amen.*

After this, he makes the commemoration of the deceaſed.

Be mindefull alſo O Lord, of thy men-ſervants, and women-ſervants N. N. who have preceded us with the ſigne of the faith, and who ſleepe in a ſleepe of peace.

Here the Prieſt names in ſecret the names of certaine deceaſed perſons, for whom their kindred or friends have paid money for to have them named at the *Memento* of the Maſſe, and at whoſe intention

Ipſis Domine, & in omnibus in Chriſto quieſcentibus locum refrigerii, lucis & pacis ut indulgeas deprecamur, per eundem Chriſtum Dominum noſtrum, Amen.

Nobis quoque peccatoribus famulis tuis de multitudine miſerationum tuarum ſperantibus, partem aliquam & ſocietatem donare digneris cum tuis ſanctis Apoſtolis, & Martyribus: cum Johanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anaſtaſia, & omnibus Sanctis tuis, intra quorum nos conſortium, non æſtimator meriti, ſed veniæ quæſumus largitor admitte: per Chriſtum Dominum noſtrum.

Per quem hæc omnia Domine ſemper bona creas, ſanctificas, benedicis & præſtas nobis. Per ipſum, & cum ipſo, & in ipſo eſt tibi Deo Patri omnipotenti, in unitate Spiritus ſancti omnis honor & gloria.

Per

intention the Masse is said. For that effect the Priest in this place stops himselfe a little, and joyning his hands, he murmures in secret some prayer for the said departed, then he addeth,

Unto them, O Lord, and to all them that rest in Christ, we pray thee to grant a place of refreshment, of light, and of peace. Through the same Christ our Lord, Amen.

Then hee knocks his breast once, or thrice, and lifting up his voyce a little, he saith,

Unto us also sinners thy servants, who trust in the multitude of thy compassions, vouchsafe to give some part and societie with thy holy Apostles and Martyrs: with John, Steven, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitate, Perpetua, Agatha, Lucie, Agnes, Cecilie, Anastasia, and with all thy Saints, in whose company we beseech thee to receive us, not having any regard to our merit, but bestowing liberally upon us thy pardon.

Through whom O Lord thou createst always these good things, thou sanctifiest them, † vivifiest them, † blessest them, † and affordest them unto us.

Here the Priest uncovers the Chalice, bowes

Per omnia secula seculorum.
Amen.

Præceptis salutaribus moniti & divina institutione formati audemus dicere, Pater noster qui es in cœlis: sanctificetur nomen tuum: adveniat regnum tuum. Fiat voluntas tua sicut in cœlo, & in terra. Panem nostrum quotidianum da nobis hodie, & dimitte nobis debita nostra, sicut & nos remittimus debitoribus nostris, & ne nos inducas in tentationem.

Resp. Sed libera nos à malo.
Priest. Amen.

Libera

bowes his knee, takes the Sacrament or Hoſte with the right hand, and the Chalice with the left, and with the Hoſte hee makes three ſignes of the Croſſe upon the Chalice, from one ſide to the other, ſaying,

Through him, † and with him, † and in him.

There hee makes two ſignes of the Croſſe betwixt him and the Chalice, for to arme himſelfe againſt the contrary powers.

Is to thee, God Father † Almighty, in † the unity of the Holy Spirit, all honour and glory.

Here he lifts up a little the Chalice with the Hoſte, ſets up the Hoſte again, covers the Chalice, and ſaith, ſinging

For ever and ever.

Anſwer. *Amen.*

Let us pray. Being admoniſhed by ſalutarie precepts, and formed by the divine inſtitution we dare ſay: Our Father which art in Heaven, &c. This Lords Prayer is ſaid ſinging till they come to *Tentationem.*

The Clarke anſwereth, *But deliver us from evill.* The Prieſt ſaith ſecretly *Amen.* Leaving out the laſt clauſe of the Prayer, *For thine is the Kingdome, &c.* Then he ſaith,

We

Libera nos quæsumus Domine ab omnibus malis, præteritis, præsentibus & futuris: & intercedente beata & gloriosa semper Virgine Dei genetrice Maria cum beatis Apostolis tuis, Petro & Paulo atque Andrea, & omnibus Sanctis, da propitius pacem in diebus nostris; ut ope misericordiæ tuæ adjuti, & a peccato liberi simus semper liberi, & ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit & regnat in unitate Spiritus Sancti Deus.

Per omnia secula seculorum.

Amen.

Wee beseech thee, Lord, to deliver us from all evils past, present, and to come. And through the Intercession of the blessed Virgin Mother of God, Mary; with the blessed Apostles, Peter, Paul, and Andrew, and all the Saints; give us, being propitious, peace in our dayes, that being helped by the succour of thy mercy, we may be alwayes free from sinne, and secure from all perturbation. Through the same Jesus Christ our Lord, thy Sonne, who liveth and reigneth with thee, in the unitie of the Holy Spirit, God.

When he saith this prayer, he makes with the *Pattine* the signe of the Crosse, from his forehead to his breast, uncovers the Chalice, breakes the Hoste in two peeces, and puts upon the *Pattine* the peece which is in his right hand: breakes in two the peece he hath in his left hand: puts one backe againe upon the *Pattine*, and of the third peece hee makes three signes of the Crosse over the Chalice, and naming the Saints, he touches with the *Pattine* the foot of the Chalice, and then the middle, and then the top or brim, and then his eyes. Then he saith singing,

For ever and ever.

Answer.

Amen.
Pax Domini sit semper vobiscum.
Et cum spiritu tuo.

Hæc commixtio & consecratio corporis & sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam, Amen.

Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Deus, qui tollis peccata mundi, da nobis pacem.

Domine Jesu Christe qui dixisti Apostolis tuis, pacem relinquo vobis, pacem meam do vobis, ne respicias peccata mea sed fidem Ecclesiæ tuæ, eamque secundum voluntatem tuam pacificare, & coadunare

Answer. *Amen.*

The Lords peace be alwayes with you.

Answer. *And with thy spirit.*

Then hee throwes into the Chalice the third part of the Hoste which remaineth in his hand, saying,

Let this mixtion and consecration of the body and bloud of our Lord Jesus Christ, be made unto us the Receivers into eternall life, Amen.

Then he covers the Chalice, kneeles downe, rises againe, bowes himselfe over the Sacrament, joynes his hands, knocks his breast three times, and saith,

Lambe of God, who takest away the sins of the world, have mercy upon us.

Lambe of God, who takest away the sins of the world, have mercy upon us.

Lambe of God, who takest away the sins of the world, give us peace.

In Masses for the dead, insteed of *Miserere nobis*, they say, *Dona eis requiem, Give them rest*; and at the end they adde, *sempiternam.*

O Lord Jesus Christ, who saidst to thy Apostles, I leave you my peace, I give you my peace; looke not upon my sinnes, but upon the faith of thy Church, and vouchsafe to pacifie and unite her according to

adunare digneris. Qui vivis & regnas Deus per omnia secula seculorum, Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris cooperante Spiritu Sancto per mortem tuam mundum vivificasti, libera me per hoc sacrosanctum corpus & sanguinem tuum ab omnibus iniquitatibus meis, & universis malis: & fac me inhærere tuis mandatis. & à te nunquam separari permittas. Qui cum eodem Deo Patre, & Spiritu Sancto vivis & regnas Deus in secula seculorum, Amen.

Perceptio corporis tui Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium & condemnationem, sed pro tua pietate prosit mihi ad tutamentum mentis, & corporis, & ad medelam percipiendam. Qui vivis & regnas cum Deo Patre in unitate Spiritus Sancti Deus per omnia secula seculorum.

Panem

thy will. Who liveſt and reigneſt, God for ever and ever, Amen.

In this place the Prieſt makes them that are neare the Altar to kiſſe the *Pax*, which is a little planke whereon there is a Crucifix, or a printed Virgin Mary. Then he ſaith,

Lord Jeſus, the Sonne of the living God, who by the will of the Father, the Holy Ghoſt cooperating, haſt vivified the world by thy death: deliver me by this holy body and bloud of thine, from all mine iniquities, and from all evils: and grant that I may cleave to thy commandements, and ſuffer me not to be ſeparated from thee, who with the ſame God, Father, and Holy Ghoſt, liveſt and reigneſt God for ever and ever, Amen.

This being ſaid, the Prieſt diſpoſes himſelfe to eate the Hoſte, ſaying,

The receiving of thy body O Lord Chriſt Jeſus, which I unworthy doe preſume to take, come not into judgement and condemnation unto me, but may according to thy compaſſion profit unto me for the defence of body and minde, and for to take medicine. Who liveſt and reigneſt with God the Father in the unity of the Holy Ghoſt, for ever and ever, Amen.

Panem cœlestem accipiam, & nomen Domini invocabo.

Domine non sum dignus ut intres sub tectum meum, sed tantum dic verbo, & sanabitur anima mea.

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam.

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris

Then he bowes his knee, riſes up againe, and ſaith,

I will take the heavenly bread, and will call upon the name of the Lord.

Then having bowed his body, he puts the two pieces of the Hoſte betweene his thumbe and the finger, neare to the thumbe of the left hand: *Item*, he puts the *Pattine* between the ſame finger and the middle finger: And with the right hand he knocks his breaſt, and lifting up his voyce, hee ſaith,

Lord I am not worthy that thou ſhouldeſt enter under my roofe, but ſay in a word, and my ſoule ſhall be healed.

This done, hee makes upon his body one ſigne of the Croſſe with the Hoſte and the *Pattine*, and ſaith,

The body of our Lord Jeſus Chriſt keep my ſoule unto everlaſting life.

Then he eateth the two pieces of the Hoſte, (for the third piece is in the Chalice) and keeps ſilence for a while. Then he uncovers the Chalice, bows the knee, gathers the crums of the Hoſte that he can finde, wipes the *Pattine* over the Chalice, and ſaith,

What ſhall I render unto the Lord for all the things he hath rendered unto me?

taris accipiam, & nomen Domini invocabo. Laudans invocabo Dominum, & ab inimicis meis salvus ero.

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam.

Quod ore sumpsimus Domine, pura mente capiamus, & de munere temporali fiat nobis remedium sempiternum.

Corpus tuum Domine quod sumpsi, & sanguis quem potavi, adhæreat visceribus meis, & præsta ut in me non remaneat scelerum macula, quem pura & sancta refecerunt Sacramenta. Qui vivis

I will take the Chalice of the ſalutarie, and will call upon the name of the Lord. Praying, I will invocate the Lord, and I ſhall be ſafe from mine enemies.

Then making upon himſelfe the ſigne of the Croſſe with the Chalice, he ſaith,

The bloud of our Lord Jeſus Chriſt keep my ſoule into eternall life, Amen.

Then hee drinkes the Chalice, and ſwalloweth downe the piece of the Hoſte which is in the Chalice, and receiveth to the Communion of the Hoſte, thoſe that will communicate, and ſaith,

What wee have taken with our mouth, Lord grant wee may take it with a pure minde, and of a gift TEMPORALL, may be made a remedy eternall.

Vpon this, hee ſtretches out to him that ſerves him, the emptie Chalice, who powres wine into it, wherewith the Prieſt waſheth his mouth: this is called the wine of purification. Then he ſaith,

Thy body, Lord, which I have taken, and thy bloud which I have drunke, bee made faſt and cleave cloſe to my bowels, and grant there may not remaine any ſpot of wickedneſſe in me, whom the pure and holy Sacraments have refreſhed, who li-

vis & regnas, in sæcula sæculorum, A
men.

Dominus vobiscum.
Et cum spiritu tuo.
Ite, Missa est.

Placeat tibi Sancta Trinitas obsequi
um servitutis meæ, & præsta ut sacri
cium quod oculis tuæ Majestatis indig
nus obtuli tibi sit acceptabile, mitisqu
& omnibus pro quibus illud obtuli in
te miserante, propitiabile. Per Christum
Dominum nostrum, Amen.

Benedicat vos omnipotens Deus Pa
ter, & Filius, & Spiritus Sanctus.

Diviserunt

veſt and reigneſt, for ever and ever, Amen.

Then he waſhes his hands, and wipes them, and drinkes, and ſwallowes down that waſhing, wipes his mouth, and the Chalice, folds up againe the linnen clothes, or corporaſſes, and ſaith,

The Lord be with you.

Anſwer. *And with thy ſpirit.*

Goe yee, this is the leave or diſmiſſion.

Holy Trinity, let the obedience of my ſervitude pleaſe thee, and grant that the ſacrifice which I unworthy have offered unto the eyes of thy Majeſtie, may be acceptable unto thee, and be thou propitiable, having pity on me, and on all thoſe for whom I have offered it. Through Chriſt our Lord, Amen.

Then he kiſſes the Altar, and lifting up his eyes, lifting and ſtretching out his armes, and then joyning his hands, he bowes and inclines his head towards the Croſſe, and ſaith,

The Almighty God bleſſe you, Father, and Sonne, and Holy Ghoſt.

Anſwer. *Amen.*

In Maſſes for the dead the bleſſing is not given. But the Prieſt ſaith *Requieſcant in pace*, and ſaith the Canticle of the three children. For they are called ſo, though they were men, and in publick office.

CHAP.

Diviſerunt veſtimenta mea, & ſuper veſtem meam miſerunt ſortem.

Domine

CHAP. XVII.

OF EXTRAORDINARY MASSES.

Of the Masse on the Thursday before Easter.

THe Thursday before *Easter*, which is called the day *De Cœna Domini*, the Priest consecrateth two Hostes, whereof hee eates one, and keepes the other for the next day following. Because that on Good Friday they doe not reade the Canon, and at the Masse of that day, no Consecration is made. So that it is a Sacrifice without Consecration. As for the Chalice, he drinkes it all out, and reserves nothing of it for the Friday following: On which Friday the Masse is sung or said without a Chalice.

On that day they strip the Altars of their clothes: the reason of it is expressed in the *Antheme* sung upon that subject, *They have divided my garments, and have cast lots upon my vestment.* They send for

Domine audivi auditum tuum, & t
mui, consideravi opera tua & expavi
In medio duorum animalium innot
sces, dum appropinquaverint anni co
noscaris.

or some poore, and doe wash their feet. The Subdeacon takes every one of them by the foot, and wipes it, and kisses it. The Deacon holdeth the napkin or towell. Being thus washed and cleansed, *Beati immaculati* is sung.

CHAP. XVIII.

Of the Masse on Good Friday.

ON Good Friday, after the reading of some passage of *Hosea*, they sing the *Tract* in these words: *Lord, I have heard thy hearing and have feared, I have considered thy workes, and have beene sore afraid. Betweene the two Beasts thou shalt be knowne, when the yeares shall approach, thou shalt bee knowne.* Hee doth not declare what these two beasts are.

The Passion is read upon the naked deske, by the Deacon which is bare-foot. The Reading is made upon a deske of brasse, made in forme of an Eagle, with her wings stretched out: Because (say these Doctors) it is written, *He did fly upon the wings of the winde.* The Deacon comes in at the one side of this Pulpit or Deske,

Vt Christiana plebs tanto Pontifi
credulitatis fuæ meritis augeatur.

Dominus noster subditas illi faci
omnes barbaras nationes.

Eccl

Deske, and the reading being finished, he goes out at the other: Because it is written, *They were warned of God that they should returne into their owne Countrey another way.* Matth. 2. 12.

A prayer is made for the Pope, and for the Bishop: the Priest praying that *the Christian people under so great a Pontifex may be multiplyed and augmented by the merits of their credulity.*

A prayer also is made for the King, *that it may please God to subject unto him all Barbarous Nations:* So the *French* Priests pray to God to bring under the Kings subjection, the people of *China*, the *Tartarians*, *Americans*, *Arabians*, &c.

A prayer also is made for the *Catechumenes*, that is to say, for such persons as having received instruction in the faith, are not yet baptized. Of such, none are to be found in *France*: except some *Mahometan* or *Jew* be converted, which is a rare thing. So, by this means, they pray for those that are not.

It is to be noted, that in this prayer the *Catechumenes* are called *Catechumeni nostri*, *our Catechumenists*, as if they made a part of the flocke. In the sequell of this, a Prayer is made for the Hereticks seduced

Ecce lignum crucis.

Venite adoremus.

Ecce lignum crucis.
Venite adoremus.

Ecce lignum crucis.

Ecce

seduced by diabolick fraud, and for the *Jewes*, and for the *Pagans*.

After these prayers, the Priest pulls off his Chasuble, turnes his face towards the people, holding a Crosse wrapped up in a cloth. He uncovers it a little above, and saith,

Behold the wood of the Crosse. Yet that Crosse is commonly of silver.

The Chorus answer, *Come, let us worship it.*

Then every one prostrates himselfe to the ground, and worshippeth the Crosse: then the Priest passeth to the other corner of the Altar, and uncovers the right arme of the Crosse; lifting it up a little, and saying,

Behold the wood of the Crosse.

The Chorus answer, *Come, let us worship it.*

Vpon this, every one falls downe againe to the ground, and worshippeth the Crosse. From thence the Priest passeth to the middle of the Altar, and uncovers the left arme of the Crosse, so that all the whole Crosse appeareth, and saith,

Behold the wood of the Crosse.

Then are these words sung with a loud voyce,

Ecce lignum crucis in quo salus mundi pependit. Venite adoremus.

Quia eduxi te per desertum quadraginta annis, & manna cibavi te, parasti crucem salvatori tuo.

Crucem tuam adoramus Domine, & sanctam tuam resurrectionem laudamus & glorificamus, ecce enim propter lignum venit gaudium in universo mundo.

Crux fidelis, inter omnes arbores una nobilis, nulla sylva talem profert, fronde, flore, germine. Dulce lignum, dulces clavos, dulce pondus sustinet.

De parentis protoplasti fraude factor condolens, quando pomi noxialis mor-

su

Behold the wood of the Crosse whereon was hanged the salvation of the world. Come, let us worship it.

That being done, the Priest puts the Crosse upon the Altar, puts off his shooes, worshippeth the Crosse three times, and kisses it; the Clergy and the people doe the like after him. During this adoration are sung long upbraidings or reproaches against the people of the *Jewes*. And a prayer is made in Greeke: *Hagios ho theos hagios, ischyros, hagios athanatos, eleison hymas.*

Then the Chorus sing, *Because I have drawne thee through the desart forty yeares, and fed thee with Manna, thou hast prepared the Crosse to thy Saviour.*

After this is sung this *Antheme*, *Wee worship thy Crosse, O Lord, and laud and glorifie thy holy resurrection. For behold, because of the wood, joy is come unto all the world.*

Faithfull Crosse, onely noble among all the trees, there is no forrest that brings forth such wood, in the flower, in the leafe, and in the seed. A sweet wood sustaines sweet nayles, a sweet weight.

The Creator being grieved at the fraud of the Father that was the first formed, when he

su in mortem corruit, ipse lignum tu
notavit, damna ut ligni solveret.

Pontus, Astra, mundus quo lavem
flumine.

Flecte ramos arbor alta, tensa la
viscera, & vigor lentescat ille, quem d
dit nativitas, ut superni membra re
miti tendas stipite. Sola digna tu fu
ferre sæcli pretium. Crux fidelis in
omnes, arbor una nobilis.

Vexilla

fell into death by the biting of the hurtfull apple, at that very time he marked a wood, for to dissolve the nuisance of the wood. The sense is, that death being come into the world by eating of the fruit of the tree of knowledge of good and evill, at that very time God marked the tree of life for to be the wood, whereof the Crosse was to be made foure thousand yeares after.

Many such like praises of the Crosse are added: among other things it is said that *the Sea, and the Starres, are washed with the flood of the blood of Christ.* And the Crosse is exhorted to wax soft, *Bow thy branches high tree, inlarge thy stretched bowels, let the hardnesse which birth hath given thee, waxe soft. That upon a soft stock thou mayest stretch out the members of the Supernall King. Thou alone hast been worthy to beare the ransome of the world,* &c. As if God in chusing of this wood, had had regard to its dignity. What these bowels of the Crosse are, is not easie to gheesse at.

Then they light torches, and they goe in procession to fetch Christ, that is to say, the Hoste consecrated the day before, which is brought under a Ca-

Vexilla Regis prodeunt.

nopy, and perfumed with a great deale of Incense, which questionlesse is very sweet and pleasant unto it. They set it upon the Altar, and sing the Hymne, *The Kings Banner comes forth.* The Deacon powres wine into the Chalice, but no consecration is made of it.

Then the Priest saith the Masse as he useth to doe, save that he makes no consecration, and leaves out whatsoever speaketh of the bloud, and causes not the *Pax* to be kissed, and saith not the *Agnus Dei.* Having broken the Hoste into three peeces, hee throwes one of them in the unconsecrated wine: Which is against the rule of taking the Hoste fasting, and which forbids to mingle it with any other meat or drinke unconsecrated. On any other day, that would be esteemed a profanation, and a mortall crime.

CHAP. XIX.

Of the Saterday Masse.

THe Saterday before *Easter*, the candles that are upon the Altar are to

O certè necessarium Adæ peccatum, quod Christi morte deletum est. O felix

be unlighted till the beginning of the Masse. For to light them they have a tinder-box-stone, wherewith they beat out fire, and kindle the match, this is done out of the Church. This Masse is said in white, and then in violet colour. And the Priest halloweth the fire newly kindled, and the Incense, five graines whereof are to be stuck to a wax candle, and he demands of God that hee may give to this candle, and to this Incense, the vertue to drive away the perversity of the frauds and deceits of the Devill. Then he waters and besprinkles the fire with holy water, saying, *Asperges me.* They put out all the candles that are in the Church, for to kindle them againe with this new fire. The Deacon carries three candles unlighted at the end of a sticke, and the *Acolythe* five graines of Incense, with a candle lighted, wherewith he lighteth one of these three candles, saying, *Lumen Christi.*

Answer. *Deo gratias*: the like is done to the other two candles.

Then the Deacon falls a singing of an Hymne where these words are to be found. *O surely the sinne of Adam was necessary, which by Christs death was blotted out.*

lix culpa quæ talem ac tantum meruit habere redemptorem. O vere beata nox, quæ sola meruisti scire tempus & horam, in qua Christus ab inferis resurrexit.

In hujus igitur noctis gratia suscipe sancte Pater incensi hujus sacrificium vespertinum, quod tibi in hac cerei oblatione solemni per Ministrorum manus de operibus apum sacrosancta reddit Ecclesia. Sed jam columnæ hujus præconia novimus quam in honorem Dei rutilans ignis accendit. Qui licet divisus in partes mutuati tamen luminis detrimenta non novit. Alitur enim liquentibus ceris quas in substantiam pretiosæ hujus lampadis mater apis eduxit. O vere beata nox, quæ expoliavit Ægyptios, ditavit Hebræos. Nox in qua terrenis cœlestia junguntur. Oramus ergo te Domine ut cereus iste in honorem nominis

nit. O blessed fault, that hast deserved to have so great, and such a Redeemer. O truly blessed night, which alone hast deserved to know the time and houre wherein Christ rised from the dead.

After this prayer the Deacon stickes five graines of Incense upon the wax candle in the forme of a Crosse. Then he falls a singing.

In the grace therefore of this night, receive holy Father the Sacrifice of the Vesper of this Incense, which thy holy Church renders unto thee in this solemne oblation of the waxe candle, by the hands of the Ministers of the worke of the Bees. But we know already the prayses of this pillar, which the glistering fire kindleth in honour of God.

Whiles he saith this, he lights the sacred wax candle, and goes on thus.

Which though it bee divided into parts, yet it knowes not the dammage of the borrowed light. For it is nourished with liquid waxe, which the mother Bee hath produced in substance of this pretious torch. O truly blessed night, that hath dispoyled the Egyptians, and enriched the Hebrewes. Night in which the heavenly things are joyned unto the earthly. Wee pray thee therefore, Lord, that this waxe candle consecrated in honour

of

nominis tui consecratus ad noctis hujus caliginem destruendam indeficiens perseveret. In odorem suavitatis acceptus supernis luminibus misceatur. Flamma ejus Lucifer matutinus inveniat. Ille inquam Lucifer qui nescit occasum, &c.

Respice Domine in faciem Ecclesiæ tuæ, & multiplica in ea regenerationes tuas, qui gratiæ tuæ affluentis impetu, lætificas civitatem tuam: Fontemque Baptismatis aperis toto orbe terrarum gentibus innovandis, ut tuæ Majestatis Imperio sumat unigeniti tui gratiam de Spiritu

of thy name, may persevere without fayling to destroy the darkenesse of this night. And be mingled with the supernall lights, being accepted in a sweet smell. Let the morning starre finde its flames. Yea, this Lucifer or day-starre that knowes not the setting, &c.

Then the Priest and the Deacon leave their white garments, and clothe themselves in violet-colour. The *Romane* Masse-booke reformed, saith, that in this place the Priests doe catechise the *Catechumenists*, and doe prepare them for Baptisme. Which thing, peradventure is observed at *Rome*, where there be *Jewes*: but neither in *France*, nor in *Spaine*, no such thing is used.

After some Lectures or readings, the Bishop or Curate blesseth the Font, that is to say, blesseth or consecrateth the Baptismall water: cleaves with his hand the water in forme of a crosse, then he wipes his hand, and saith, *Looke O Lord in the face of thy Church, and multiply in it thy regenerations, thou that rejoycest thy Citie by the vehemency of thine abundant grace: and openest the fountaine of Baptisme to all the world, for to renew the Nations; that by the command of thy Majestie, it may receive the grace of thine onely*

Sonne,

Spiritu Sancto. Qui hanc aquam regenerandis hominibus præparatam arcani luminis sui admistione fœcundet: ut sanctificatione concepta, ab immaculato divini fontis utero, in novam renatam creaturam, progenies cœlestis emergat. Et quos aut sexus in corpore, aut ætas discernit in tempore, omnes in unam pariat gratia mater infantiam. Procul ergo hinc jubente te Domine omnis Spiritus immundus abscedat, procul tota nequitia diabolicæ fraudis absistat. Nihil hic loci habeat contrariæ virtutis admixtio: non insidiando circumvolet: non latendo subrepat: non inficiendo corrumpat. Sit hæc sancta & innocens creatura libera ab omni impugnatoris incursu, & totius nequitiæ purgata discessu. Sit fons vivus, aqua regenerans, Vnda purificans, ut omnes hoc lavacro salutifero diluendi, operante in eis Spiritu Sancto, perfectæ purgationis indulgentiam consequantur.

Vnde

Some, through the Holy Ghost, who by the secret mixture of his light, may render fruitfull this water prepared for to regenerate men. That having conceived the sanctification, through the immaculate wombe of the divine fountaine, the heavenly progeny may come out regenerate into new borne creatures. And that those whom either the sexe discernes in the body, or age in time, the mother grace may bring them all forth into a childhood. Let therefore, O Lord, through thy command, all uncleane spirits remove farre, let all the wickednesse of the diabolicall fraud depart away. Let not the mixture of the contrary vertue take any place here. Let it not fly about to lay in ambushes. Let it not creepe in by hiding it selfe. Let it not corrupt by infusing. Let this holy and innocent creature be free from all assaults of the Impugnator, and purged by the departing of all wickednesse. † *Let it bee a living fountaine,* † *a regenerating water,* † *a purifying water, that all them that are to be washed in this wholsome bath, the holy Spirit working in them, may obtaine indulgence of perfect purgation.*

Then hee turnes himselfe towards the water of the Font, and speakes to it thus:

Wherefore

Vnde benedico te creatura aquæ, per Deum vivum, per Deum verum, per Deum sanctum. Per Deum qui te in principio verbo separavit ab arida, cujus Spiritus super te ferebatur; qui te de Paradiso manare, & in quatuor fluminibus totam terram irrigare præcepit.

Hæc nobis præcepta servantibus tu Deus omnipotens clemens adesto, benignus aspira. Tu has simplices aquas tuo ore benedicito, & præter naturalem mundationem quam lavandis possunt adhibere corporibus, sint etiam purificandis mentibus efficaces.

Descendat in hanc plenitudinem fontis virtus Spiritus tui. Totamque hujus aquæ

Wherefore I blesse thee creature of water, by the † living God, by the true † God, by the † holy God, by the God which from the beginning separated thee from the dry land by his word. And whose Spirit was carried upon thee, who commanded thee to runne out of Paradise, and in foure rivers to water all the earth, &c.

Saying this, he cleaves the water, and scatters part of it towards the foure parts of the world, and opening his mouth wide, he breathes upon the water three severall times in the forme of a Crosse, and saith,

Thou God Almighty assist element: aspire benigne to us, who keep these thy Commandements. Blesse these pure waters by thy mouth, that besides the naturall cleansing which they may bring for to wash the bodies, they may bee efficacious to purifie the mindes.

Here he plunges the wax candle three times into the water, diving it in deeper the second time then at the first, and at the third time deeper than at the second, and saith these words three times over.

Let the vertue of thy holy Spirit descend into the fulnesse of this fountaine, and make

aquæ substantiam regenerandi fœcundæ effectu.

Sanctificetur & fœcundetur iste fons oleo salutis, renascentibus ex eo, in vitam æternam.

Exorciso

fruitfull to effect the regeneration, the whole substance of this water, &c.

Then the Priests that are present besprinkle the people with this water. And one of the Clarkes takes some of it to goe about to besprinkle houses withall. The Priest powres in the Font some oyle of the *Catechumenists*, in forme of a Crosse, saying, *intelligibili voce*, with an audible voyce, *Let this fountaine be sanctified and made fruitfull through the oyle of salvation, to them that shall bee renewed and borne by it into everlasting life.*

Answer. *Amen.*

After divers such Ceremonies the *Litanie* is read, wherein Christ is invocated, and a multitude of Saints, which are there named; saying to every one of them, *Ora pro nobis.* But to Christ they say, *Miserere nobis.* *Raphael* the Angel, whereof mention is made in the Booke of *Tobit*, is there invocated: this word signifieth medicine of the strong God, or *the strong God hath healed.*

Exorciſo te creatura Salis per Deu
vivum, per Deum verum, per Deu
ſanctum, per Deum qui te per Eliſæu
Prophetam in aquam mitti juſſit ut ſa
retur ſterilitas aquæ, ut efficiaris Sal e
orciſatus, in ſalutem credentium, ut
omnibus te ſumentibus ſanitas animæ
corporis: & effugiat atque diſcedat
eo loco quo aſperſus fueris, omnis fa
taſia, & nequitia, vel verſutia diabolic
fraudis, omniſque ſpiritus immundus a
juratus. Per eum qui venturus eſt ju
care vivos & mortuos, & ſæculum pe
ignem, Amen.

Exorciſo

CHAP. XX.

Conjurations of the Salt, and of the Water.

BEfore the Maſſes of Sundayes, except at *Eaſter* and at *Pentecoſt*, is made when needs be, the hallowſing of the Salt, and of the Water, with exorciſmes or conjurations, in theſe words:

I conjure thee creature of Salt, by the living God, † by the true God, † by the holy God, † by the God which by Eliſha the Prophet hath commanded thou ſhouldeſt be caſt into the water for to cure the ſterilitie of the water: that thou mayſt be made a conjured Salt for the ſalvation of the beleevers. That thou mayeſt be to all them that take thee, health both to body and ſoule; and that from that place out of which thou ſhalt bee beſprinkled, may runne and depart away every fantaſie and wickedneſſe, and diabolicall craft and fraud, and every uncleane ſpirit adjured. Through him who ſhall come to judge the quicke and the dead, and the world by fire, Amen.

Exorciſo te creatura aquæ in nomi
Dei Patris omnipotentis, & in nomi
Jeſu Chriſti, Filii ejuſdem Domini n
ſtri, & in virtute Spiritus Sancti, ut fi
aqua exorciſata ad effugandam on
nem poteſtatem inimici, & ipſum fu
micum eradicare valeas, cum Ang
ſuis Apoſtaticis. Per virtutem ejuſd
Domini noſtri Jeſu Chriſti, qui ven
rus eſt judicare vivos & mortuos, & ſ
culum per ignem, Amen.

Mixtio Salis & Aquæ fiat ſimul, i
nomine Patris, & Filii, & Spiritus Sa
cti.

Dominus vobiſcum,
Et cum Spiritu tuo,

The like conjuration is used upon the water in these words.

I conjure thee creature of Water in the name of God, Father † Almighty, and in the name of Jesus Christ, Sonne of the same our Lord, and in the vertue of the Holy Spirit; That thou maist be made a conjured Water, for to drive away the power of the enemy, and mayest root out the enemy himselfe, with his Apostaticall Angels. Through the power of the same Christ Jesus our Lord: who shall come to judge the quick and the dead, and the world by fire, Amen.

Then the Priest throwes the Salt into the Water in forme of a Crosse, and saith with a low voyce,

The mixture of Salt and Water be made together, In the name of the Father, and of the Sonne, and of the Holy Ghost, Amen.

The Lord be with you.

Answer. *And with thy spirit.*

It is to be noted that the power to drive away the Devils, is given unto the Holy-water: but it cannot drive away Hereticks.

CHAP. XXI.

Of the Episcopall Masse.

Cap. de consecratione Episcopi.

THe Roman *Pontificall* teacheth, that at the Masse in which a new Bishop is consecrated, they make him take the oath of fidelity and obedience to the Pope: in which forme of oath being very long, there is not one word spoken of the service of God, nor of teaching according to his Word. It is an oath which a Vassal maketh unto his Lord Paramont. And there is not in the *Romane* Church a more evident proofe of the corruption of the Ministerie of the Gospell. For thereby it appeareth that Christs spirituall Kingdome is there turned into a temporall Monarchie: since those that are established for Pastours of the Church, doe not take the oath of fidelity unto God, but unto the Pope, to whom they sweare obedience, after the same manner as Subjects take the oath of fidelity unto the Princes of the Earth.

This corruption is new: the Ancient Bishops

Bishops were not so established. *Cyprian*, *Athanasius*, *Basil*, *Gregory* of *Nyss*, *Chrysostome*, *Augustine*, *Ambrose*, &c. were never sworne, nor never tooke their oath of fidelity to the Bishop of *Rome*: no more then the ancient Bishops in *France*. And none shall ever finde that for their establishing they tooke their letters of Investure of the Bishop of *Rome*, or that they paid him any *Annates*, or first fruits of Benefices, or any other duty whatsoever.

The same *Pontificall* ordaineth, that when a Bishop is consecrated, his head must be wiped with the crums of bread, and his haires combed.

The consecrating Bishop holds a long time the Booke of the Gospell upon the nape of the necke of him that is consecrated. And both he and the other Bishops that are present, impose their hands upon him saying, *Receive the Holy Ghost.*

He puts also upon his head a Miter with two hornes, which he calleth * *The helmet of munition and salvation* of the Prelate and Champion. Makes a Prayer, by which he desires of God that the future Bishop *may have his face imbellished*, &c.

* *Imponimus Domine capiti hujus Antistitis & Agonistæ tui galeam munitionis & salutis. Quatenus decorata facie & armato capite cornibus utriusque Testamenti terribilis appareat adversariis veritatis*, &c.

shield, and his head armed with the hornes of the two Testaments, that hee may appear terrible unto the adversaries of the Truth, and that God, who made Moses face famous by the hornes of light and truth, give him grace to bee a strong impugner of the adversaries. Which thing hee saith, having regard to that which is said in the 34. chapter of *Exodus*, verse 29. according to the vulgar Translation, that *Moses did not know that his face was horned.* But there is in the Hebrew, *Radiant* or *shining.*

That being done, the Consecrating Bishop puts certaine rings upon the fingers of the new created Bishop, for to give him to understand that he is wedded to the Church. And in putting on those rings, he saith unto him, * *Take the ring which is the signe, or seale of faith, that thou mayest keep without spot the Spouse of God, to wit, the Church.* In the first Tome of the Councels, there is two Decretall Epistles attributed unto *Calixte* Bishop of *Rome.* In the second Epistle, *Calixte*, after he hath called the Church the Bishops wife, he calleth the Bishops Ordination, *Concubitum cum uxore, The copulation, or laying with his wife.*

* *Accipe annulum fidei signaculum, quatenus Sponsã Dei sanctã, videlicet Ecclesiam illibatè custodias.*

Then

Then the Consecrating Bishop puts a paire of hallowed gloves upon the hands of the Bishop which he consecrateth, and askes of God that he may blesse him with his gloves, * *after the same manner as Jacob obtained the Fatherly blessing, having his hands covered with kids skins.* Then he puts into his hand the Crosse or Pastorall staffe, which is the rod of correction. That of S. *Peters* is kept in Reliques at *Treviers*. For he did not weare a triple Crown, nor the Ancient Bishops of *Rome* for many ages.

* *Vt quemadmodum Iacob dilectus tuus pelliculis hædorum opertis manibus paternam benedictionē oblato patri cibo & potu gratissimo impetravit: sic iste, &c.*

CHAP. XXII.

Of the Masses whereby the Consecration of Churches and Altars is made.

THere be Masses also for the Dedication of a Church, in which the Bishop being followed with a long procession, goes round about the Church on the outside three times. And every time that hee passes before the Church doore, he knocks at it with the end of his

his staffe, and saith, *Lift up your heads O yee gates, and this King of Glory shall come in.* The Deacon, who is in the Church all alone, answers him with a loud voyce, *Who is the King of Glory?* To whom the Bishop replyes, *It is the strong and mighty Lord, the Lord of hosts.* At the third time they open him the doore, and the King of Glory comes in.

They make upon the pavement of the Church a great crosse with ashes in diagonall lines, whereupon they write the letters of the *Greeke* Alphabet, and then the letters of the *Latin* Alphabet.

Exorciso te creatura Salis, &c.

The Bishop speaks to the Salt which understands not, and saith, *I conjure thee creature of Salt, in the name of the Lord, who said to his Disciples, Yee are the salt of the earth, that thou mayest be hallowed for the consecration of this Church and Altar, for to drive away all the temptations of Devils, and that thou mayst bee a protection both of body and soule to all those as shall take of thee, &c.* Hee makes the same exorcisme upon this water, which doth not answer him a word. And demands of God to powre his holy Spirit upon this Church, and upon the Altar. Then he mingles the Wine, the Water, the

the Salt, and the Ashes together, and blesses them, for to sanctifie the Church, and besprinkles the walls of the Church with holy water.

Other Ceremonies are used at the consecration of Altars, under the Table whereof they doe put the Reliques of some Saint: according to that which is said in the 6. chapter and 9. verse of the *Revelation*, *And I saw under the Altar the soules of them that were slaine for the Word of God.* A place which is alledged in the *Roman Pontificall*, in the chapter of the consecration of Altars.

The table of this Altar ought to be of stone, * because it is written, *and the Rocke was Christ.* That table whereon Christ celebrated the holy Supper was not an Altar of stone: neither was there any Reliques hidden under it. In the Ancient Church, the most part of the Tables or Altars were of wood, and might be transported or removed. *Athanasius* in his Epistle *ad Solitar.* complaineth † that the *Arians had burned the Church seats, the chaire or Pulpit, and the wooden Table. Austin* in his 50. Epistle: *After they had broken the wood of the Altar, they did beat the Bishop horribly.* The Office

* *Durand. Rational. lib. 1. cap. 8. Et Toletus lib. 2. Instruct. Sacerd. cap. 2. §. 10. Ara est lapidea ad denotandum Christum esse Petrã spiritualem.*

† ἁρπάσαντες τὰ συμψέλλια καὶ τὸν θρόνον καὶ τὴν τράπεζαν, ξυλινὴ γὰρ ἦν.

Episcopum lignis altaris effractis immaniter cæciderunt.

Office of *Deacons* in ancient time was to carry the sacred Table, as *Augustine* teacheth in his Questions upon the Old and New Testament, Quest. 101. where he complaineth of the impudence of the Deacons of the Church of *Rome*. As likewise S. *Hierome* doth in his Epistle to *Euagrius*. *Innocent* the third, in his first booke of the Mysteries of the Masse, chap. 5. saith, that the Cardinall Deacons carry the Table of the *Lateran* Church on the Communion day.

When the Reliques are put under the Altar, they put three graines of Incense with the Reliques. The Bishop causeth morter to be made, and consecrates it, and sends for Masons, who during the Masse doe cement the Altar.

The Bishop, consecrating the Altar with holy water, and a great number of signes of the Crosse, saith; *Let this Altar be hallowed in the honour of Almighty God, and of the glorious Virgin Mary, and of all the Saints, and in the name and remembrance of S. Nicholas; In the name of the Father, and of the Sonne, and of the Holy Ghost: peace be unto thee.*

Item. *Let this Sepulcher be consecrated and hallowed, in the name of the Father,*

ther, and of the Sonne, and of the Holy Ghost. What Saint *Paul* calleth in the 1 Cor. 10. 11. *The Table of the Lord*: at this day the Church of *Rome* calls it a *Sepulcher*, which is a marveilous change.

Putting the Reliques under the Altar, the Bishop saith, *Ye Saints of God have received your place under the Altar: Intercede for us towards the Lord, they shall rest in their beds.* It must bee supposed piously that these Reliques are true and not counterfeit Reliques, and that these Saints are true Saints: although there be many of them whose sanctity is very doubtfull: and many that never were in the world, as S. *Longinus*, S. *Christopher*, S. *Ursula*, and the eleven thousand Virgins, S. *Margaret*, S. *Catherine* a Martyr, and many others.

The Bishop that hath consecrated the Altar, puts with the Reliques a parchment, wherein these words are written. * *I. N. Bishop of Paris, in such a yeare, moneth, and day, have consecrated this Church and this Altar, in the honour of such and such a Saint, and have inclosed therein the Reliques of such and such Martyrs, and have given this day, one year of true Indulgence to all faithfull Christians, and on the*

* *Ann. 1636 die N. mensis N. Ego N. Episcopus N. consecravi hãc Ecclesiam & hoc altare in honorem Sancti N. & reliquias Sanctorũ Martyrum N. & N. in eo collocavi, &c.*

the Anniversarie day of the Consecratio
forty dayes of Indulgence to them that
visit it. These things are found in t
Roman Pontifical, in the chapters of t
Consecration of Churches and Altars.

CHAP. XXIII.

Of the Papall Masse, in which the Pope celebrates in person.

BVt the Masse the most glorious a
all, and of greatest pompe and pr
paration, is that in which the Pope cel
brates himself, and sayes Masse on *Christ*
masse day.

This Masse is punctually described i
the second booke of sacred Ceremonies,
Sect. 1. chap. 4. The reading of which
will make every man that feares God,
and is instructed in his Word, shake with
horrour.

The Pope enters into the *Parra*
chamber, which is in his Palace: reveste
himselfe with a long white Mantle or
Cloake, and with his pretious Miter.
They bring him some Incense which he
blesseth, speaking to that Incense, and
saying,

saying, *Be blessed by him in whose honour thou shalt be burned.* These words seeme to be spoken to a Martyr that is going to be burned.

He comes out of his Palace: a multitude of Prelates walke before him in white Miters. *Item*, the Popes Vshers, Barons, Proctors of the Orders, Ambassadors of Kings and Princes. A Clarke of the Chamber carries a sword with a Bonnet or Cap at the end of it. There followes also the Auditors *de la Rota*, the Master of the Palace, &c. going in order in a long procession.

If then it happeneth that the Emperour, or any King, or any great Prince be at *Rome*; he is to beare the traine of the Papall cloake. Two Cardinals hold up the skirts of that cloake on both sides. A Canopie is carried over the Pope by eight Princes, or by their Ambassadours for want of Princes. If there be any Kings sonne, he goes after all the Cardinall-Bishops; his ranke is to goe by the first Cardinall Priest. But the Dukes goe among the young Deacons.

Refert fimbrias posteriores, id est caudam pluvialis nobilior laicus in urbe existens etiam si sit Imperator vel Rex. Primogenitus Regis cum Presbytero. Maximus Dux inter ipsos Diaconos juniores.

The Pope enters into a Chappell; where they change his vestments. He sits downe. The Cardinals come to doe him

him their obeisance, and kisse the hem of his Cloake on the right hand. The other Prelates come in order to kisse his right knee.

Subdiaconus Latinus ponit super mappulam caligas & sandalia, quæ ambabus manibus ad oculos elevatis ad Pontificem defert.

Two Deacons doe assist before the Pope, the one a *Latin*, and the other a *Greeke*. The *Latin* Deacon holds before his eyes a paire of hose and shooes. Then hides himselfe under the Popes Cloake, with a groome of the chamber, and they shift him off his stockings and shooes.

In this action, the Popes Miter is taken away, and put on againe about a dozen times. They keep about him wax candles lighted. The Emperour, or the greatest Prince, gives him water to wash his hands, because it is written, * *I will wash mine hands among the Innocents*, Psal. 26. 6. The Sewer makes first the essay of this water, for feare of inconveniences. Whiles the Pope washeth his hands, all the people are upon their knees. Then hee is revested with other ornaments. A Deacon and a Subdeacon kisse his hands, and put gloves upon them. Three Clarkes doe approach to him, every one of them having a pin in their hand for to pin the Papall Cloake. They put

* *Innoc. III. lib. 1. c. 49.*

Portantur tres spinulæ quarum unam pulchriorem Diaconus infigit, &c.

put him on the Pontificall ring upon his finger.

This being done, the Pope comes to the Altar: two Auditors upholding the traine of his Cloake. The three last Cardinall Priests come to kisse his mouth, and his breast. But for feare that kisses should tumble him backwards, a Subdeacon standing behind him, props his shoulders with both his hands.

Subdiaconus Papam ambabus manibus retro ad ejus spatulas apositis sustentat.

Finally, hee goes up the steps of the Altar: and having the Miter on his head, he is perfumed with Incense by the Deacon of the Gospell. A Cardinall holds him the Booke upon his head. He sits down againe; then an Auditor puts a napkin upon his lap. The *Greeke* Subdeacon sings the Epistle in *Greeke*.

Finita Epistola Subdiaconi simul cum Ceremoniario præcedente accedunt ad osculum pedis Papæ.

Then the *Greeke*, and the *Latin* Subdeacons, and the Master of Ceremonies, come to kisse the Popes feet. Who falls a reading himselfe the *Epistle* and the *Graduel*: A Bishops head serves him for a Pulpit. Seaven waxe candle-bearers make a turne round about him. The *Greeke* Deacon comes againe for to kisse the Popes feet. * Nevertheless if hee be a Bishop, he kisses but his knee.

** Vadit ad osculum pedis Papæ, nisi forte esset Episcopus. Tunc non pedem sed genu dextrum Papæ osculari debet.*

Then the Master of the Ceremonies

uncovers one of the Popes feet: the Deacon kisses that uncovered foot. The Emperour gives him water to wash his hands for the second time, or some other Prince: But the Essay of the water is made before, for feare of poyson.

Diaconus Latinus accipiens tres Hostias ex hostiaria ponit eas ordinatim supra Patenã sicque Papam expectant.

Then three unconsecrated Hostes are put upon the Altar, with a golden spoon upon the Patten. The booke of Ceremonies saith, that these Hostes thus posed, doe attend the Pope. They put on his rings againe, whiles two Auditors take up the traine of his cloake.

A Cardinall opens the booke to the Pope, * and points to him with his finger what he must read, as they doe to little children.

** Cardinalis assistens dicit quæ dicẽda sunt & ea digito suo semper Papæ ostendit.*

Of these three unconsecrated Hostes the Sacriste or Vestrie keeper eates two of them to make the Essay. For they remember that *Victorinus* the third was empoysoned with an Hoste.

Vinum & aquam in patena dat Sacristæ prægustandam, quæ omnia Credentiarii prælibant.

The same Sacriste takes the third Host that remaines, and puts it into the Popes hand, who presently makes an offering of it unto God. Washes his hands for the third time. After the Consecration, when he comes to drinke the Chalice, a Cardinall presents him a golden Chalice

lice covered, with a golden pipe, wherewith he suckes some gulpes of the wine. That which rests in the Chalice, and the piece of the Hoste which is in the wine, he swallows not, but gives it to the Deacon and Subdeacon, who are upon their knees before him, who after they have kissed the Popes hand, doe swallow that residue, one of them drawes with his finger the piece of the Hoste which is in the bottome of the Chalice, and swallowes it.

Cum Papa sumpserit Corpus Christi sumpserit Episcopus Cardinalis porrigit ei calamum quem Papa ponit in Calice in manibus Diaconi existēte, & sanguinis partem sugit, residuum cum particula Hostiæ dimittit pro Diacono & Subdiacono.

After this, the Pope washes his hands for the fourth time: the greatest Prince, were it the Emperour, yeelding always unto him this duty and observance. A Deacon cryes out, *Ite, Missa est.*

For a close, the Pope powres out so many yeares, and so many forty dayes true pardon; & thus endeth the story. In all this it were a hard matter to find the least trace of the Institution of the Lord. O mysterie of Iniquity! O what horrible darkenesse hath God powred upon those men and people whom hee hath strucken with so great a blindnesse!

And note that when the Pope goes in solemne procession, * he causes the Sacrament to be carried before him, which they

* Sacrarū Ceremon. l. 1. Sect. 2. c. 3. *Ducitur equus albus portans Sacramentū, habens ad collum tintinnabulū bene tinniens, & pau-*

lo ante, Sacristæ portantes laternas argenteas cũ lumine ante Sacramentum.

they say to be Christ himselfe, and the Sacrament is carried upon a Gelding or Mare, having a little bell about its neck and a lanthorne before it. But the Pope comes after, being carried upon the shoulders of Kings and Princes, or of their Ambassadors.

** Major Princeps qui præsens adest, etiam si Rex esset, aut Imperator, stapham equi Papalis tenet aliquãtulum, & deinde ducit equum per frænum.*

The greatest Prince that assists there, were it the Emperour, must hold the Popes stirrop when hee gets on horseback, and lead his horse by the bridle. Or if he be in a chaire, the chaire is carried upon the shoulders of men. The Emperour or King that is present, must support the chaire with his shoulder. All in the honour of Christ, who nevertheless would have none of that honour, These things are thus ordained in the first booke of *Sacred Ceremonies, Sect. 2. Chap. 3.*

THE

THE SECOND BOOKE.

Wherein is proved that the Masse is new: And is treated of the additions and change that have beene made at severall times, and in severall Countries.

CHAP. I.

That the Masse is not ancient, by the confession of our adversaries themselves.

THe most violent among our Adversaries doe acknowledge that the Sacrifice of the Masse is not to be found in the holy Scriptures, and doe place it among the unwritten Traditions. This doth *Salmeron* the Jesuite, and *Baronius*, and *Bellarmine* acknowledge, as I have proved in the 32. chapter of my first Booke.

The very reading of the Masse it selfe shews plainly its novelty. For it is composed and framed of a great quantity of short prayers, that have neither any sequell nor connexion. It begins every where, and endeth every where. They be pieces out of square, and thrust in by force, or at hap hazard, by those who at different times would adde any thing to it.

The Councell of *Trent* in the XXII. Session chap. 4. acknowledgeth that the whole Canon of the Masse is not of the Apostles time, saying, * *That it is made aswell of the words of the Lord, as of the Apostles Traditions, and of the pious institutions of holy Popes.* These institutions of Popes, doe make at least ten parts of nine. The Apostles did not put into the Masse the names of *Cornelius, Cyprian, Marcellinus, Anastasia, &c.* which have lived many ages since the Apostles. It is no wonder if the Popes, who bragge to have power to adde unto the Symbole, doe adde also to the Masse.

Pope *Gregory* the first in the 63. Epistle of his 7. Book, saith, that * *the Apostles made the Consecration, in adding thereunto the Lords Prayer.*

Pope *Innocent* the third, in the Prologue

* *Is enim constat cum ex ipsius Domini verbis, tum ex Apostolorum traditionibus.*

† *Orationem Dominicam idcirco mox post precem dicimus, quia mos Apostolorum fuit ut ad ipsam solùmodo orationem oblationis hostiam consecrarent.*

logue of the Bookes of the Mysteries of the Masse, puts three Prayers in the first Institution. * S. *Peter* (saith he) *being at Antioch, is the first that celebrated the Masse, in which at the beginning of the birth of the Church there was but three Prayers said. But we read that the other things have beene added at severall times, and by severall persons, according as the worship or service of Christian Religion encreasing, they have judged to be more convenient.* At this day the Masse is composed of some fifty Prayers, besides the Symbole of *Nicea*, the *Epistle*, the *Gospel*, the *blessing* of the *Incense*, the Institution of the Lord, and divers Dialogues.

* *primus beatus Petrus Apostolus Missam antiochiæ dicitur celebrasse, in qua tres tantùm orationes in primordio nascentis Ecclesiæ dicebantur.*

Walafridus Strabo wrote about the yeare of our Lord 850. The same man in his Booke of *Ecclesiasticall things*, chap. 12. speakes thus: † *What wee doe now with a great multitude of Prayers, and songs, and office of consecrations; the Apostles, and those that were next after them, did it with simplicity by Prayers, and by the commemoration of the Lord, as hee hath commanded, and did breake the bread from house to house.* Now, since this *Strabo*, many things have beene changed,

† *Quodnùc agimus multiplici orationum cantationumque consecrationum officio totum hoc Apostoli & post illos proximi, orationibus & commemoratione passionis Dominicæ, sicut ipse præcepit, agebant simpliciter.*

ged, and added unto the Masse.

Durandus Mimatensis in the 4. Book of his *Rational*, chap. 1. * *In the beginning of the birth of the Church, the Masse was said otherwise then it is said at this time.* And he saith, that divers additions were brought in by the Popes, *Gelasius, Celestinus, Gregory, &c.* Of these additions, and what it is that every Pope hath added thereunto, you must see *Amalarius* Bishop of *Trevers*, in his third Booke *of Church Offices.* And *Ruppertus* in his 2. Booke *of Offices*, chap. 21. and *Radulphus* in his Booke *Of the Observance of the Canons.* And *Platina* in the life of *Sixtus* the first, where speaking of what is done in the Masse with so much length and pompe, he saith, *These things in the beginning were naked, and were done in simplicity. S. Peter after the consecration did say, Our Father which art in Heaven.* Then, as *Prudentius* saith in his *Psychomachia*, the Religion pure and simple, was *Agresti turbida cultu Nuda humeros, intonsa comas, exerta lacertos.* Peace and plenty have brought quantitie of ornaments and alterations, even in things essentiall. Religion hath begotten riches, but the daughters

* *In primordio nascentis Ecclesiæ Missa aliter dicebatur, quã modò.*

daughters have devoured their mother.

Some pieces are found in the Masse that are ancient, but turned into another sense. And there be many things in the Masse, contrary to the *Romane* Church of our dayes, and which are powerfull armes for the truth: as it shall appeare hereafter.

CHAP. II.

Of the false Liturgies attributed unto S. James, to S. Matthew, and to S. Marke.

WHen the puritie of Gods service began to be corrupted; Satan, to give vogue and authoritie to that corruption, made use of some Impostors which framed false Liturgies, that are attributed to S. *James*, S. *Peter*, S. *Andrew*, S. *Clement*, and S. *Chrysostome*: which Liturgies, nevertheless, the now *Romane* Church doth not approve in all things: and the learned among our Adversaries dare not receive them for true and authenticall. For in them the people receive the Communion under both kindes,

kindes, and all is said there in a known tongue.

How should that Liturgie attributed to Saint *James* be his, seeing that in it is found the word ὁμοούσιον *consubstantial*, and the word of Θεοτόκος *Mother of God*, upon which were so many disputes against the *Arians* and *Nestorians*, which said that these words were new? the first of which was first authorized by the first Councell of *Nice*, in the yeare of our Lord 325. And the second, by the first Councell of *Ephesus*, *Anno Domini* 431. Doubtlesse the authority of Saint *James* would have pacified this controversie, and would have hindred the Christians from disputing upon a thing which was decided already before by so excellent an Apostle. In the same Liturgie is recited the τρισάγιον, that is to say, the *thrice-Holy*, which was but inserted in the *Grecians* Liturgie in the yeare of our Lord 446. by *Proclus* Bishop of *Constantinople*, upon the relation of a childe, who said he had beene ravished up to Heaven, and had heard the Angels singing this Canticle: as *Nicephorus* witnesseth in the 46. chapter of his 14. Booke. In the same Liturgie

it

it is spoken of Monasteries, which were not in the time of the Apostles, nor above two hundred yeares after the death of S. *James*. The first Monasteries were but Hermitages, for such is the signification of the word. There is also mention made of Incense, which the Christians of the first ages did not use: witnesse *Arnobius*, who in his sixth and seventh Booke, did laugh at the Incense which the *Pagans* made to fume before the Images of their Gods, and saith that the *Pagans* upbraided the Christians that they did not use Incense.

Bellarmine, in his Booke of Ecclesiasticall Writers, acknowledges the same, saying: * *There is a Liturgie attributed to Saint James, which hath beene so much inlarged by them that have come since, that it is not an easie thing to know what part of this Liturgie hath S. James for author.*

* *Extat Liturgia S. Iacobo attributa quæ tamen à posteriboribus ita locupletata est, ut non sit facile dijudicare quæ pars ejus Liturgiæ S. Iacobum habeat auctorem.*

In the Liturgies attributed to S. *Matthew*, and to S. *Marke*, mention is made of the Councell of *Nysse*, and of the *Nicene* Creed; and of the Councels of *Constantinople*, and of *Ephesus*; and of *Basil*, and of *Gregory*; and there is a prayer for the

the Pope. An evident proofe that these pieces are false.

CHAP. III.

What the divine Service was in the first ages next after to the Apostles. Of the forme of celebrating the Eucharist in Justin Martyr his time. Item, *Of the Bookes attributed to Clement, and to Denis Areopagita, and of the Liturgies therein contained. And of* S. *Chrysostomes Liturgie.*

THe ancienteſt forme of adminiſtring the Holy Supper, practiſed in the Church after the Apoſtles time, is that which is found about the latter end of *Juſtin Martyr* his ſecond Apologie, who wrote about the yeare of our Lord 150. that is to ſay, about 70. yeares after the death of the Apoſtles. There is nothing ſo ſhort, nor ſo ſimple. The people having aſſembled themſelves together upon the Sunday, which is the Lords day, the Reader did reade ſome chapter

chapter of the Holy Scripture, upon which reading he that did preſide made an exhortation unto the people: And added thereunto a Prayer. After which, the Faithfull did give one another the kiſſe of love. Then they did ſet upon the ſacred Table the bread and the wine mingled with water, upon which the Paſtour did give thankes unto God, for that he gives us theſe good things. The people anſwered Amen. For all was ſaid in a tongue which the people underſtood. Then the Deacons carried to every one the bread and the wine, conſecrated by the prayer and thankeſ-giving, and carried ſome of it alſo unto them that were abſent, at the time of the Communion.

All the Faithfull received the Communion together, under both kindes. Of adoration of the Sacrament, and of elevation of the Hoſte for to worſhip it: there was no ſuch thing. He ſpeaks not of offering unto God the body of Chriſt in ſacrifice. No Images: No prayers upon the Reliques. No prayers through the merits of Saints.

Wee have the Bookes attributed to *Denis* the *Areopagite*, among which there

there is a Treatise of the Ecclesiastical Hierarchie, whose third chapter describeth the forme wherein the holy Eucharist was celebrated in the time of the Author. And behold how he describes it. *The Hierarch* (he calls so the Pastor of the Church) *begins with a Prayer, makes the Incense to smoake, makes a turn round about the sacred place, causes a Psalme to be sung, and all the people sing with him:* For then nothing was said but in a knowne tongue. After this singing a Deacon reades a Chapter of the Scripture. The Catechumenists are sent out of the Church, and the Possessed, and the Penitents; the onely Faithfull remaine.

This being done, the Deacons doe set upon the Altar, or sacred Table, the Bread and the Cup, upon which things the Hierarch makes a Prayer. Blesseth the people. The Faithfull give one another the kisse of peace. After which is read in a Table-book the names of some deceased, which injoy the heavenly blessednesse: and the Hierarch exhorts the people to follow their good example. Then he washes his hands. * *Uncovers the sacred signes, and exposeth the things signified*

* ὑπ' ὄψιν ἄγει τὰ ὑμνημένα διὰ τῶν ἱερῶς προκειμένων συμβόλων.

fied by these sacred signes proposed unto the people. Receives the peoples offerings. Then he takes Bread and Wine, and invites all the Congregation to the Communion under both kindes.

When the Ancient Church did celebrate the Euchatist in this manner, many Ceremonies were already added, farre from that simplicity observed in *Justin Martyr* his time: Which shewes that this forme of Liturgie is much posterior to the time of *Justin Martyr*. Nevertheless, there is nothing in all that which may be accused with errour, and of contrarietie to the pure Doctrine taught in the Holy Scriptures. All is done in a knowne tongue. There is no Prayers unto Saints. The Priest confesses not his sinnes unto the Saints. No Prayer for the soules of Purgatory. No elevation, no adoration of the Sacrament. Nothing is offered unto God: no prayers are to be seene there for the Pope, of whom no mention at all is made in all the Booke, though he treats of the Ecclesiasticall Hierarchie. He speakes not of any other oblation, but of the peoples oblation. All the people communicates: And that under both *species*. And alwayes

wayes this Author calls that which is given in this action, *the Signes and Symboles.*

Now, for to prove that this Booke is not of *Denis* the *Areopagite*, Disciple of *S. Paul*, we might bring a multitude of proofes. This Author was a *Platonicke* Philosopher, who affects a sublimitie, mysteriously twisted about. His Bookes were unknowne to all the Ancient Church. S. *Jerome*, who made so exact a Catalogue of all the Ecclesiasticall Writers, speakes not of this *Denis*, nor of his Bookes. This Author speakes of Monkes, which began but about the latter end of the third Age, and of Temples, which the Christian Church had not under the *Pagan* Emperours. It was a great favour if they permitted unto Christians to assemble themselves in Church-yards. Hee alledges a place of *Ignatius*, and speakes of *Clemens Alexandrinus*, a Philosopher; which were *posterior* in time to *Denis* the *Areopagite*. The first that hath spoken of these Bookes of *Denis*, was *Gregory* the first, about the yeare of our Lord 595. who nevertheless speakes of them but by heare-say. *Men say* (saith hee) *that Denis*

† *Denis the Areopagite, a Father Ancient and Venerable, said, that God sends out some one of his inferiour Angels, &c.* Yet he speakes as having heard that *Denis* had said so, but not that hee had written it.

† *Gregor. Homil. 34. in 15. Lucæ.* Fertur Dionysius antiquus & venerabilis pater dicere.

The Apostolicall constitutions, attributed to *Clement*, Bishop of *Rome*, and Disciple of S. *Peter*, and of S. *Paul*, cannot bee his: for divers causes, which would be too long to relate: This one shall serve for all, to wit, that these Books were written in the time of Christian Emperours, when the *Jewes* were subject to the Christians: as it appeares by the 24. Chapter of the 6. Booke, where he saith, *That* * *the Romans have beleeved in the Lord, and have left the errour and impiety of the Gods, and have received the good men, and keep the Jewes tributary.* In these Apostolicall Constitutions, at the fourth Booke, was inserted the Liturgie, or forme of celebrating the Eucharist: Whereof *Bellarmine* in his Booke of Ecclesiasticall Writers speakes thus. *Of S. Clemens his Liturgie, we must almost say the same thing as of S. James Liturgie, to wit, that it is truly of Clemens, but that it hath beene*

* *Romani quoque credentes in Dominum à Deorum errore atq; iniquitate recesserunt & bonos receperunt improbosq; puniunt, & Iudæos vectigales habent.*

enlarged by those that have come after him. He should have given us a meanes for to discerne what is *Clements*, from what hath beene added.

In this Liturgie there are many things which the *Roman* Church dislikes. For in it is seene that the people understood what the Priest said, † and answered him, saying: *Holy, Holy, Holy is the God of Hostes. Heaven and Earth are his glory.* Item, the Priest, after he hath recited the words of Consecration, saith, * that he makes an offering unto God, of this Bread, and of this Cup; as also in his Bookes very often, he calls that which is received in the Eucharist, † *The Signes or Antitypes, and Symboles* of the body and blood of Christ. In the 18. chapter there is a Prayer for the deceased. Not for those that burne in Purgatory: But for the Patriarches, Prophets, Apostles and Martyrs, which doe enjoy the heavenly glory. In the 19. chapter, he prayes God to receive his oblation through the intercessiō of Christ. Which sheweves evidently that hee pretends not to offer Christ. For one cannot offer Christ through Christ. In the 20. chapter, all the people receive the Communion

† *Lib.8.c.16*
* *Lib.8.c.17*
Offerimus tibi Regi & Deo secundum ipsius ordinationem panem hunc & calicem.
† *Lib.5.c.16*
cum antitypa mysteria pretiosi corporis & sanguinis tradidisset.
* *Offerimus tibi pro omnibus qui à seculo placuerunt tibi, Sanctis Patriarchis Prophetis, justis Apostolis, Martyribus &c.*

nion under both kindes. Of the adoration of the Sacrament, or elevation of the Hoste, there is not in it the least trace of it. In a word, this Liturgie is as farre from the Masse at this day, as the Heaven is from the Earth. And there, much is to be learned in this Author.

They object unto us the Liturgie which is said to be of *Chrysostome*, who was Bishop of *Constantinople*, in the yeare of our Lord 400. who dyed in the yeare 407. This Liturgie differs much from the Masse of our dayes. But it is certaine that this piece is false and counterfeit. How could that Liturgie be of *Chrysostome*, in which *Chrysostome* himselfe is named among the dead. Wherein *Sabas*, *Onuphrius*, *Athanasius* of *Athos* are named, that lived a long time after *Chrysostome*. In some Editions, *Alexius* the Emperour, and Pope *Nicolas* are named, that lived many ages after *Chrysostome*.

CHAP. IV.

The divers formes and sorts of Liturgies, received in the Ancient Church.

IN the Ancient Church, the forme of Gods publick service was not alike in all places. The Provinces and Churches of the same Communion, and joyned by the band of the same faith, had nevertheless diverse Ceremonies, and did differ in the forme of celebrating the Holy Supper of the Lord. The *Grecians* Liturgie was not like unto that of the *Latins*. Even in *Italy* it selfe, the Citie of *Rome* had an Order or Office different from the Citie of *Milan*. The Church of *Milan* had retained carefully for the space of many ages the *Ambrosian Office*, which was different from the *Roman*. The *Gaules* moved by the authority and great reputation of Saint *Ambrose*, have retained a long time the *Ambrosian Office*.

In the first Tome of the Councels, there is an Epistle of *Damasus*, Bishop of *Rome*,

Romé, to *Hierome* a Priest, whom he calls his brother and fellow, by which hee prayes him to instruct him of the manner in which the *Grecians* did celebrate the Divine Service, that hee might reforme the *Roman* Service, which seemed unto him too simple, and too abject. * *I demaund* (saith hee) *of thy charity that it may please thy brother-hood to send unto me the forme of singing of the Grecians, because that among us we have so addicted our selves to the simplicity, that on a Sabbath day is recited onely an Epistle of the Apostle, and a Chapter of the Gospell, and we know not the way of singing well, and the grace of the Hymnes is not knowne in our mouth.* In those times the Popes were so farre from willing, that the other Churches should be reduced to the forme and example of the *Roman* Church; that even they did strive to reforme their defects, by the example of other Churches. Now this letter of *Damasus* might be written in the yeare of our Lord 390.

* *Peto tuâ charitatem ut Græcorum psallendi morem ad nos dirigere tua fraternitas dignetur, quia tanta apud vos simplicitatis indago est, ut tantum, in die Dominica Apostoli epistola una recitetur, & Evangelii capitulum unum dicatur, & nec psallentium mos tenetur, nec hymni decus in nostro ore cognoscitur.*

The last Canon (save one) of *Vennes*, or *Venetique*, is such: † *We have judged*

† *Rectum duximus ut vel intra Provinciam nostram, sacrorum & ordinis psallendi una sit consuetudo.*

it to be a right thing, that in our Province there bee but one Order of Divine Service, and one manner of singing. By this it appeares that in the other Provinces the Divine Service was not the same.

About the yeare 593. *Gregory* the first, Bishop of *Rome*, sent a Monke of the Order of S. *Benedict*, called *Augustine* into *England*, which was then possessed by divers pettie Kings, *Anglosaxons*, *Pogans*, who having conquered this Island, had divided it among themselves, and oppressed the people of the Countrey, which a long time before were Christians of Religion. This *Augustine*, passing thorough *France*, wondred to see in *France* another forme of Divine Service, than in *Italy*; and Ceremonies that differed much. Whereat, finding himselfe troubled, he wrote to *Gregory* his Master, and asked him counsell, in these words: * *Wherefore is it, seeing there is but one faith, that the customes of Churches are so different? and one is the custome of the Masses of the Roman Church, and ano-*

* *Cur cum una sit fides, sunt Ecclesiarum consuetudines tam diversæ, & altera consuetudo Missarũ est in Rom. Ecclesia atque altera in Gallia tenetur.* Gregorie respond. *Novit fraternitas tua Romanæ Ecclesiæ consuetudinem in qua se meminit innutritã. Sed mihi placet, ut sive in Romana, sive in Gallicanorum, seu in qualibet Ecclesia aliquid invenisti quod plus omnipotenti Deo placere possit, sollicitè eligas, &c. Non enim pro locis res, sed pro bonis rebus loca amanda sunt.*

ther

ther is that which is observed in Gaules? To this demaund, *Gregory* answereth. *Your Brother-hood knowes what is the custome of the Roman Church, in which you remember to have beene bred up. But I doe approve, that if you have found any thing that is good, either in the Roman, or the Gallican Church, or in any other Church: you doe carefully chuse what may be most pleasant and acceptable to Almighty God. For wee must not love the things because of the place, but wee must love the places because of the good things.* These demaunds of *Austin*, and answers of *Gregory*, are to be seene at the end of *Gregories* Workes. There would not have beene that diversity, if the Church of the *Gaules* had beene subject to the Church of *Rome*.

About the yeare of our Lord 630. the fourth Councell of *Toledo* was held, which ordained * that the Service, or publick Office, which to that time was performed diversly in *Spaine*, and in some places in an unfit manner, should from that time forward be celebrated after one and the same manner, through all *Spaine*. For (saith the Councell) † *The ancient Canons have decreed, that every Province shall keepe an uniforme custome*

* *In Sacramentis divinis quæ diverso modo in Hispaniarum Ecclesiis celebrantur, &c.*

† *Hoc enim & antiqui Canones decreverunt ut unaquæque Provincia, & psallendi, & ministrandi parem consuetudinem teneat.*

stomo of singing and celebrating the Service.

CHAP. V.

How, and when, England *received the Romane Order.*

THe Christian Religion had beene planted in the Isle of *Britain*, which is now called *England*, a litle after the Apostles times. *Tertullian*, who wrote 200. yeares after Christs birth, in the 7. chapter of his book against the *Jewes*, saith: * *The inaccessible places of the Britaines are subject to the true Christ.* And *Theodoret* in his booke *De Indispos. Graecor.* saith: † *Britaine hath received the Lawes of the Crucified.* The Christians of this Island did celebrate *Easter* the fourteenth of the Moone of *March*, conformably to the Churches of *Asia*, and did not acknowledg the Church of *Rome* for her superiour. For those things which are written of *Lucius* King of *Britain*, instructed in the Christianisme by the Pope *Eleutherius*, are but fables invented in favour of the Pope. The Christian Religion

* *Britannorum inaccessa loca Christo vero subjecta.*

† οἱ ἡμέτεροι ἁλιεῖς Βρετάννους δέξασθαι τοῦ σταυροθέντος τοὺς νόμους ἀνέπεισαν.

gion flourished in that Island, long before the Angloſaxon German Pagans did conquer it: who divided the Countrey into many petty Kingdomes, and oppreſſed the Chriſtians naturall Inhabitants of the Countrey.

This *Auſtin*, of whom I have ſpoken here above, being arrived into *England*, inſinuated himſelfe, by gifts and flattering ſpeeches, into the favour of the wife of one of theſe petty Kings, called *Ethelbert*, King of *Kent*, and drew her to the Chriſtian Religion, and ſhe her husband.

Then the Chriſtians of this Island were divided into two ſeverall profeſſions: to wit, in thoſe whom *Auſtin* and his Fellowes had converted and brought to the obedience and Lawes of the *Roman* Church; and in thoſe of the Countrey, who did keep the ancient cuſtomes of the Countrey, and would not heare *Auſtin*, nor have any communication with him; abhorring his pride, and his artifice, and his new Lawes. Of which people, *Auſtin* avenged himſelfe by a wicked action: Inciting and provoking the King of *Northumberland*, named *Æthelfred*, a Pagan, to make an horrible

butcherie

bucherie of the Christians of the Country. They had in a towne called *Bangor*, a great Monasterie, wherein there was twelve hundred Monkes which were all poore Artisans that earned their living by their hand-labour: which this pagan King, at the instigation of *Austin*, did all *Massacre*.

In summe, in lesse than a hundred years, the Christians of the Countrey, what by force and by the violence of Kings, what by persuasions, were reduced to take the Romane Chant and Romane order, which then was not received in *France* nor *Spaine*: and to observe Easter day and Lent after the forme of the *Romane* Church: which Religion nevertheless was quite an other thing than it is at this day. This was the first Conquest of the *Roman* Bishops: and it is certain that *England* is the first Country out of *Italie* that submitted it selfe to the *Romane* Bishops in spirituall things. For his temporall power over the Countries and Kingdoms came but a long time after. Even in spirituall things it selfe, the Churches of *France* then were nothing subject to the *Romane* Bishop.

That change and alteration in *England* was

was made from the yeare of our Lord 600. unto the yeare 700. The relation of these things is found in *Beda*, in his *Anglo-saxon* History, at the 2. and 4. chapter of the 8. Booke of the two *Britains*. And in *Westmonasterien sis*.

CHAP. VI.

Of the forme in which the churches that are under the Empire of the great Neguz *of* Ethiopia, *commonly called* Presbyter Iohannes, *doe celebrate yet the Eucharist at this day.*

THe Churches of *Ethiopia*, by reason of their remoteneſſe from the Latin Church, and that they never had anie communication with the *Roman* Biſhop before the navigation of the *Portingals* in this latter age, have not conformed themſelves to the example of the *Roman* Church, unto which they were never ſubject, and are not yet at this day. The *Chriſtian Religion* paſſed from *Arabia* & from *Egypte* into *Ethiopia*, for which cauſe alſo the *Patriarch* of *Alexandria* hath the right of

of nomination of the *Abuna*, which is the chiefe Bishop that governeth the whole Church of *Ethiopia*, which is of a very large extent.

Francis Alvarez, a *Portingall Monke*, who lived six yeares at the Court of the great *Neguz* or Emperour of the *Ethiopians*, describes in his Historie of *Ethiopia* the manner in which the *Ethiopians* doe celebrate the Holy Supper. Their Service (saith he) is verie simple and short. All is said in the *Ethiopian* language. All receive the Communion under both kinds. No elevation of the Sacrament is made, nor any adoration of the Hoste. They know not what Transubstantiation meaneth. They have not severall sorts of the Lords Supper. There is not among them any private or particular *Masses*: and none but a generall one is celebrated in every Church. They pray not for the *Pope*: nor for the Soules of Purgatorie, which they doe not beleeve, and doe not aske for Salvation through the merits of Saints. They have but one Altar or sacred Table in the Church. *Alvarez* in his 3. *chapter* saith, that *their Masse* (for it pleaseth him to call it so) *is so short, that it is no sooner begunne but the end follows*

lowes presently after. Wherein the *Ethiopians* doe imitate *Christ* and the *Apostles.*

Their custome is to make a great Cake which they call *Corbon*, about a finger thick, which they make bigger or lesser according to the multitude of the people: for all the Assistants doe communicate. They put upon the Altar a great quantity of wine squeezed out of the presſed grapes: For all them that have taken the bread, participate of the Chalice.

The Priest beginneth saying, *Prayse ye the Lord*, and blesses the People with a little Crosse of Ebenie which he holds in his hands. The people answereth *Amen.* The Reader reades a Chapter out of the *Epistles* that are in the New Testament, and a Chapter out of the Gospell. Then the Priest takes the Cake of bread, and makes five holes in it with his finger, in remembrance of the five wounds of the Lord. Then he readeth the Institution of the Sacrament even as it is in the Gospell. No elevation of Hoste, no adoration of Sacrament. After this, he breakes the Cake in two: takes one piece for himselfe, and presenteth another

ther piece in a Dish to him that reades the Gospell. He presents the Chalice to him that reades the Epistle. This being done, the Deacon breakes the Cake in small pieces, and presents one to every one of the Communicants. Then the Subdeacon presents to every one the consecrated wine in a golden or silver spoone. Women doe partake equally with men. During the Communion, all the people doe stand, and the Communicants come to the Communion with their hands lifted up and joyned together. In their Service they sing nothing but Psalmes. All these things are to be seene in the *Ethiopian* Historie of *Francis Alvarez*, in the 2. chap. and have bin collected by *Cassander*, in his Liturgiques.

In all this I see nothing that changeth the Institution of the Lord in the things that are essentiall and not indifferent. And it is certain that a man may with good conscience participate to the holy Supper celebrated after that manner.

CHAP.

CHAP. VII.

How and when the office and Romane Order was introduced in France. And how the Popes owe their greatnesse to the French Nation.

The Church of *France*, untill about the latter end of *Charlemaines* raign, was Free. The Bishops and Clergie of *France* honored the Bishop of *Rome*, without being subject to him. The *Gallican* Church kept her owne councels by her selfe apart, which were called *Sanes*, in which the King did preside, either in his owne person, or by his *Deputies*. Then, the *Pope* did not send his Legats into *France*; neither did the *French* Bishops take their letters of *Investure* of the *Pope*, nor tooke their oath of fidelitie to him at their reception or Ordination. Every Bishop was called Pope, as may be seene in the Epistles of *Sidonius Apollinaris*: and was chosen by the *Clergie* and People, with the Kings approbation. The service generally received in *France*, was the *Ambrosian Service*. There was no speech as yet of any *Popes Decretals*, nor of *Roman*

See the History of the French Antiquities of *Faucher*. And the fourth addition of *Charlemaines* Capitularies, where the titles of one Councell beareth. *Anno feliciter XI. regni Domini nostri Caroli, &c. congregatis in unum Synodali Concilio Episcopis, Abbatibus, viris spectabilibus una cum Comit. &c.*

Indulgences, nor of *Canonizing* of *Saints*, nor of the fire of Purgatorie, nor of Transubstantiation, not of private *Masses*, nor of Communion under one kinde, nor of Adoration of images. The last *Prelate* of *France* who hath endeavoured to preserve the libertie of the *Gallican* Church, was *Hyncmarus* Arch-Bishop of *Rhemes*, Vnkle to King *Charles* the Bald, who opposed himselfe vigorously to the usurpations of *Pope Nicolas* the first, by which no harme befell him. He lived untill the yeare of our Lord 880.

But about the latter end of the eight age; and in all the ninth age, the *Roman* Bishops grew greater than can be imagined, having a mervellous favourable gale of winde. These twe ages above all others, raised the Papall Monarchie, upon the occasions which I will relate. The Longbeards reigned then in *Italie*, and did molest the Bishops of *Rome*, and overspred all the *Romane* territorie. And at the prayer and intreatie of *Steven* Bishop of *Rome*, *Pepin* King of *France* passed the Alpes, & defeated in battel *Aistulfe* King of the Longbeards, and gave to *Steven* many Cities that he had conquered upon them. For to move and incite this King

to

to succor *Rome* and it's Bishop against the violence of the Long-beards; this *Steven*, a man marvellous subtle and craftie, used a wile truely diabolicall: For with the letters that he wrote to *Pepin*, he sent him S. *Peters* letters, written from Heaven, whereby S. *Peter* did adjure & command this King to runne speedily to the succour of that Citie where his bones doe lye, and of the Church which particularly is committed unto him. And saith that it is he that made the *French* to obtaine so many victories: and declareth that the *French* Nation is dearer unto him then all the Nations in the world. He promises to make them victorious every where, and to be their Patron and Protector at the day of judgment, and to give them eternal salvation. But in case they should not come to the succor of *Rome* & of her Bishop, he denounceth unto them the eternall torments, and to be cast headlong into hell with the devils. These letters of S. *Peter* sent from Heaven to King *Pepin* by the *Pope Steven* his meanes, are to be seene whole and entire in *Baronius* Annals, in the year of our Lord 755.

This King, who knew asmuch divinitie as a man learnes by fighting with his

sword, obeyed quickly this heavenly command. *Didier*, sonne to *Aistulfe*, having begun the warre againe against the Bishop of *Rome*: *Charles* the *Great*, sonne to *Pepin*, after the example of his Father, passed into *Italie*; defeated *Didier*, tooke him, and abolished the Kingdome of the Longbeards, and made himselfe King of *Italie*. In this warre, these Kings had good services done unto them by the Bishop of *Rome*, in acknowledgment whereof, *Pepin*, *Charles*, and *Lewis* the *Pious*, sonne to *Charles*, bestowed huge and immense liberalities upon the Bishop of *Rome*, and gave him whatsoever he possesseth in *Italie* at this day, and of a Bishop, they made him a great earthly Prince. For to abolish the memorie of these benefits, the Donation of *Constantin* was forged and invented, by an extreame ingratitude.

One thing did grieve the Bishop of *Rome*, to wit, that the *Ambrosian* office bare the sway and was in Vogue, and in much greater credit than the *Romane* Office, and was observed in the *Gaules*, and in a great part of *Italie*. Then was *Adrian* the first, Bishop of *Rome*. Who, two severall times, called a councell for

for to abolish the *Ambrosian* Office. But their opinions being different, it was at last concluded, that the *Ambrosian* and the *Romane* Office, which was called the *Gregorian*, should be put upon S. *Peters* Altar, sealed with the seale of divers *Bishops*, and that the Church doores should be made fast, and prayers made unto God, that he would reveale and make knowne which of these two Offices should be preferred to the other. *Durand*, who recites this Historie in the 5. Booke of his *Rationall*, Chap. 2. And *Iacobus de Voragine* in the Legend of *Gregorie* the first, say, that the next day the Church being opened, the *Ambrosian* Masse Booke was found open, and in the same place where they had laid it: but the *Gregorian* Service Booke was found torne in pieces, and scattered about the Church. From thence, in all likelyhood they should have gathered that the *Romane* office was to be rejected and abolished; but these Bishops took it quite otherwise, and said, that God thereby did give to understand, that the *Gregorian* Office should be spred and published throughout all the Earth.

For to put the conclusion of that

Councell to execution: Pope *Adrian* addressed himselfe to *Charles* the *Great*, and beseeched him to employ his authority, and to abolish out of the Countries of his Dominions, the *Ambrosian Office*, and to establish in its room the *Gregorian Office*. *Bochellus*, in his collection of the Decrees of the *Gallican* Church, l. 1. tit. 7. chap. 21. alledges the life of *Charles* the *Great*, composed by a Monke of *Angolesme*, which saith, that *Charles* the *Great* being at *Rome*, * there arose a great strife betweene the *Romans* and *French* singing-men: The *French* saying, that they sung better, and with better grace then the *Romans*; and the *Romans*, on the contrary, calling the *French* sottish, Rustical and ignorant, and like unto brute beasts.

* *Orta est contentio per dies festos Paschæ inter Cantores Romanorum & Gallorum: dicebant Galli se melius cantare & pulchrius, contra Romani appellabant Gallos stultos, rusticos & indoctos, & veluti bruta animalia.*

But *Charles* the *Great*, desiring to gratifie the Pope *Adrian*, commanded that both in *France* and *Italy* the *Ambrosian Office* should be abolished, and the *Gregorian* established. For which there were many complaints, and murmures, and Rebellions. But *Charles* the *Great* being wroth, as † *Durand* testifies, he

† *Durant. Lib. 8. Rational. cap. 2. Carolus Imperator omnes Clericos minis & supplicijs per diversas Provincias cogebat libros Ambrosiani officii comburere.*

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constrained and forced the Clergy, by severall kinde of punishments, to burne the *Ambrosian Office*, and receive the *Romane*. *Fauchet* in the 7. Booke of his *French Antiquities*, chapter 5. puts this change in the yeare 796. Nevertheless, those of *Milan* stood out stoutly, and would never, what rigour and severity soever was used by *Charlemain*, forsake the *Ambrosian Office*, which they kept sound and entire almost three hundred years after the death of *Charlemaine*, even unto *Gregory* the seventh his time, who reduced the Church of *Milan* to the subjection of the *Romane* Church. *Antoninus*, Archbishop of *Florence*, in the second Tome of his Chronicles, tit. 14. chap. 4. speakes of this in these words; * *Charles the glorious Emperor, having religiously ordered the state of the Church, having himself used his power, caused the Gregorian Office to be received through the Universall Church, leaving the Ambrosian Office to those of Milan only.*

The same is to be seene in the Capitularies of *Charlemaine*. For in the yeare 806. of Christ, *Charlemaine* made this Law. *Ut secundum ordinem & morem Ecclesiæ Romanæ fiat cantatum.* Let the singing

* § 13. *Carolus gloriosus Imperator pater Ecclesiæ religiose ordinato statu Ecclesiæ ipsectiam sua usus potestate fecit officiū Gregorianum per Ecclesiam universalem teneri, Ambrosiano solis Mediolanensibus dimisso.*

singing be according to the order and custome of the Romane Church, as is to be seene in the 6. Booke of *Charlemaine* Capitularies, chap. 225. And in the fifth Booke, chap. 219. † *Let euery Priest celebrate the Masse with shooes, according to the Romane Order.* It seemes that before, the Priests celebrated the Masse bare-foot. The Author * of the Preface upon the Office or *Romane* Order, saith, that *Charlemaine* exempted also the Monkes of S. *Benedict* from that Law, and that they retained their Ancient Service.

† *Vt unusquisq; Presbyter Missam ordine Romano cũ sandaliũ celebret.*

* *Præfatio Melchioris Hiltorpii in ordinẽ Romanum. In Bibliotheca patrum.*

That was the beginning of the subjection of the *Gallican* Church to the *Romane* Church. Nevertheless, the *French* Bishops were not yet subject to the *Romane* Bishop: nor took their letters of Investure of the Pope, whilest *Charlemaine* did live, and his sonne *Ludovicus Pius*. Which is more, *Charlemaine* called a Councell at *Francfort*, and *Lewis* at *Paris*, where the adoration of Images was condemned, which the *Romane* Bishops defended with all their power.

CHAP.

CHAP. VIII.

When, and how the Romane Office was received in Spaine.

WHile the *Saracens* did reigne in *Italy*; ſome reſidue of Chriſtians, which kept themſelves in the Mountaines of *Biſcay* and *Galice*, did retaine the ancient Service, which I do eſteeme was conformable to that which *Iſidorus* of *Sevilla* deſcribes, who wrote about the yeare of our Lord 630. a matter of ſixſcore yeares before the *Saracens* did poſſeſſe *Spaine*. *Melchior Hiltorpius* in his Preface made upon the *Romane* Order, ſaith, that *Elipandus* and other *Spaniſh* Biſhops preſented a Petition to the Councell of *Francfort*, in the time of *Charlemaine*, wherin they glorified themſelves that they had an Office or Service that was left unto them by the ancient Biſhops of *Toledo*: and it is probable that that Service came very neare the *Ambroſian* Office, paſſed out of *France* into *Spaine*. For which cauſe alſo it was called the *Gallican* Office. Theſe Chriſtians

Allans being increased, and finally after many combats having driven out the *Saracens*, did retaine the same Office or Liturgie which they had had before the comming of the *Saracens*. Which Office was vulgarly called the Office of *Toledo*, or *Mozarabique*, or *Gallican*. And it was observed in *Spaine* untill the reigne of King *Alfonsus*, in *Gregory* the seventh his time, and of his successor *Urbanus*, who came to the Popedome in the yeare 1088.

This *Gregory* by craft and subtilty, and by his earnest prayers, had obtained a promise of the King *Alfonsus*, that he would abolish out of his Kingdome the old *Spanish* Service, and establish therein the *Romane* Office. But when the King would have accomplished his promise, the States of the Land opposed him. A way was found to decide this difference by a Duell betweene two Knights. The States gave a Knight that should fight for the *Mozarabique* Office: and the King gave another that should fight for the *Romane* Office. The Duell was fought, in which the *Roman* Knight was overthrowne, to the Kings great griefe. Thus remained the ancient

ent Service for a while: But a little after, the King propounded another kinde of tryall; to wit, that both Offices should be cast into a great fire, and that which should not burne, or that should remaine longest, should goe away with it. *Roderick* Archbishop of *Toledo* relates this storie in his 6. Booke, chapter 25, & 26. and saith that the *Roman* Office was presently consumed, but that of *Toledo* remained whole and sound; and nevertheless, the King persisted obstinately, and carried it with a high hand by violence, and by confiscations of goods, and bloudy Edicts; and the *Romane* Office was at last established in *Spain*, about the yeare of our Lord 1090. Nevertheless, for to please and content the people, it was permitted unto them to retaine the ancient *Gallican* Office in six Parishes of the Citie of *Toledo*, and in some other places, where it is yet at this day, but not without some alteration.

Vaseus in Chronico Hispaniæ anno Christi 717.

CHAP. IX.

CHAP. IX.

Of the change that hath beene made in the Ambrosian *Office, and in the* Romane *Masse. And that the Office which* Charlemaine *introduced in* France, *hath receiued very great alterations.*

IT were to be wished that we had the *Ambrosian* Office whole and entire, and such as was observed in *France* in *Charlemain* his time. But the Popes have taken so good order with it, that no man now knowes what it was. For, what *Radulfus Tungrensis* relates of it is but little, & very uncertaine. But questionlesse, the difference betweene that Office and the *Roman*, was very great; since there were such stirres, and so many attempts made for to abolish the *Ambrosian* Office. * *Durand* in the place above alledged, gives the reason of this alteration, to wit, because *Ambrose had instituted diuers things after the custome of the Grecians.* *Sigonius* in his 9. Booke of the reigne

Radulfus Tungrensis de Canon. observ. cap. 12. & 23.

* *Lib. 5. Ration. c. 2. Ambrosius multa instituit secundum usum Graecorum.*

reigne of *Italy*, relates the meanes used by Pope *Nicholas* the second, in the yeare 1058. for to reduce the Church of *Milan* to his obeisance, by meanes of *Petrus Damianus* a Cardinall, and Bishop of *Ostia*. This Cardinall detracted, and openly reviled *Ambrose*, saying in an Epistle which * *Sigonius* alledges, *That it is no new thing in the Church of Milan, wherein there hath beene alwayes men of different doctrines; and that began by Auxentius, and by Ambrose.*

In the *Ambrosian* Office there was a clause, which is to bee found in the 4. Booke of the Sacraments of *Ambrose*, chap. 5. where the Priest saith, † *Grant that this oblation be imputed unto us, as acceptable, reasonable, which is the FIGURE of the body and bloud of Christ Jesus our Lord.* If this clause had remained in the publick Service, it would have hindred the comming in of Transubstantiation; for the establishing of which, the enemy of our salvation, a little after the death of *Charlemaine*, began to worke.

It were also to be wished we had the true *Romane* Office, such as was introduced in *France* by *Charlemaine*: for a great difference would bee seene betweene

* Sigon. de regno Ital. l. 9. *Quod in Ecclesia Mediolanensi nō est novū quæ semper diversi dogmatis homines habuit initio ab Auxentio & Ambrosio inchoare.*

† *Fac nobis hanc oblationem adscriptā, rationabilem, acceptabilē, quod est figura corporis & sanguinis Domini nostri Iesu Christi.*

tweene that Office and the Masse at this day. * *Bellarmin* himselfe in his 2. Book of the Masse, chapter 17. saith, that the five Prayers which are said now adays at the *Offertorie*, were added lately, and were not yet in the time of *Innocent* the third, that is to say, foure hundred years after *Charlemaine*.

In *Bibliotheca Patrum*, we have the Order or *Romane* Office, wherein the Masse is described, such as it was sung at Rome in *Charlemaines* time, and such as it is reported he established in *France*: which though it be disguised with divers additions, yet it is farre different from the Masse at this day.

For in that Masse, or *Romane* Order, the *Orisons* are set downe in termes that differ much from the Masse of our time. There, these words are found in the 61. page of the Edition of *Paris*: † *And let all the people communicate in their rankes, and take whole Hostes for to keepe some of them untill the morning of the preparation,* (which is the *Friday* before *Easter*) *and let them take of them without the blood of the Lord.* And a little after, *After the oblations are broken, let the Priests communicate first, then the Deacons, and then al.*

And

* Bellarm. l. 2. de Missa, cap. 17. initio. *Quinque illæ orationes neque antiquæ admodum neq; in Ecclesia Romana ante annos quingentos, &c. Imo Innoc. III. & alii veteres non meminerunt illarum.*

† *Et communicet omnis populus ordine suo, & sumat de ipsis oblatas integras ad servandũ usq; in mane parascenes, de quibus communicent absque sanguine Domini.*

And in the page 161. *The Masse being ended, let the Virgins communicate, and after she hath received the Communion, let her reserve of that which she hath received, for to communicate eight dayes together.* These words shew unto us, that then a great quantity of bread was put upon the Table, and that all the Congregation did communicate: And that the Transubstantiation was not beleeved, since they permitted Lay-men and Maides to carry home with them some of the sacred bread, and to keepe it eight dayes, and take some every day. I finde not that in this *Romane* Office there bee any speech of adoration of the Sacrament. In *Bibliotheca Patrum*, in the Tome *De divinis Officiis*, there is an Epistle of *Charlemaine* to *Alcuinus*, where these words are to be seene; *Christ, supping with his Disciples, brake bread, and gave them likewise the Cup, in FIGURE of his body and blood.*

Thereby it appeares that the people did receive the Communion under both kindes, since it was ordained that on *Good-Friday*, the people should abstaine from the participation of the Chalice.

In the same *Romane* Office, the Priest saith

faith his *Confiteor*, and confesses his s
unto God, and to Jesus Christ, with
confessing himself unto the Saints. B
now the Priest confesses his sinnes u
God, and to the Virgin *Mary*, and
Michael the Archangell, and to J
the Baptist, without speaking at all
Christ.

In the 84. page, They give the Co
munion of the Sacrament unto Infa
presently after they were baptized. A
in the page 33. and 91. two fasting-day
are ordained,* to wit, the *Wednesd*
and the *Friday*: but now a-dayes it
the *Friday* and the *Saterday*.

* *Quarta et sexta feria.*

The *Communicantes*, and the *Memo*
to for the dead, as it is now in the Mas
is not to be found in that Office.

We see in that Office, page 26. th
at the beginning of the Masse the Pri
heaves up the Reliques, and shews the
unto the people: but at this day the
remaine hid under the Table of the A
tar. In the page 47. on *Palme-Sunda*
the conjuration of leaves and flowers
made, to the end that the diabolical
power which sticks and cleaves in the
may be rooted out of them. In the 87
page, they bring into the Church a flo

of Lambes for to be blessed, which is a custome no more observed in *France*, but in Villages. We learne of *Amalarius* and *Alcuinus*, that then the singing-men did runne to a fountaine, and bring cleare water to the Priest.

Charlemaines Capitularies are for the most part Ecclesiasticall Lawes, which are to bee found in the Councels of those times. Of these Lawes, many of them rule the publick or Divine Service, whereby we see that many things then were practised, which are not practised in our dayes. In the 66. chapter of the sixt Booke, *Charlemaine* ordaineth *that in the Prayers, none shall addresse his words to any other but to the person of the Father.* By which it appeareth, that in the publick Service, the *Christe eleison*, and the *Agnus Dei*, were not yet added to it.

Vt nullus in precibus nisi ad Patrem dirigat orationem.

The 371. chapter of the seventh Book is such, *It hath beene ordained that all them that come into the Church shall take the Communion, except they be excommunicated persons:* But this is no more practised at this day.

Placuit ut omnes qui in Ecclesiam intrent, nisi à suo fuerint excommunicati Sacerdote.

In the second Addition, chapter 7. the private Masses in which the Priest is alone, are condemned in these words:

Visum Est nobis Sui illud inhibendum, ut nullus Presbyterorum solus Missã celebrare præsumet. Memento Domine, & omniũ circumstantium, cum nullus circumstet.

It hath seemed good unto us to forbid that any Priest should presume to celebrate the Masse being alone. And there he adde the reason, to wit, because that when the Priest saith, *The Lord be with you*, they that are present should answer, *And with thy Spirit*. And because the Priest could not say, *Be mindefull O Lord of all them that assist here about*, when there is no body present.

And he addeth moreover, that *that custome is contrary to Ecclesiasticall and Apostolicall authority.*

THE

THE THIRD BOOKE.

A COMMENTARIE UPON THE MASSE.

Containing divers Obſervations upon the Text of the Maſſe.

CHAP. I.

Of the Text of the Maſſe in generall: And that it is contrary to the Romane Religion.

THe Maſſe is compoſed of above threeſcore ſeverall pieces, ill-favouredly patched together. Among which, ſome are ancient, but many more new. There, ſome pieces are found, which in old time were good, but are become evill by the alteration of the Doctrine. For,

those Prayers which in old time were said upon the offerings and almes of the people, are now said upon the consecrated Hoste, which they say to be the body of Christ. In these Prayers the Priest calls the body of Christ, *Dona, & munera, & bona*; *Gifts, presents, and good things, which God gives us, creates, and blesses, and vivifies, and sanctifies*, and speaks of it, as of fruits of the earth. Which presents and good things, the Priest offers unto God through Jesus Christ. Whence followes, that they are not Christ. And he askes of God that he may have these offerings as acceptable, as he had of old the Sacrifice of *Abel*, who offered a Calfe, or a Lambe unto God.

In the Masse there is also a Prayer for the dead, that sleepe the sleepe of peace, and by consequent are not in the fire of Purgatorie: For when this Prayer was put into the publick Service, Purgatory was not yet invented.

There is a Prayer in which the Priest prayes that God may not have regard to our merits, but to grant us his grace.

In many places of the Masse the Priest speaks to the people: An evident proof that

that anciently the people understood what the Priest said unto them. And we have seene here above, that the people in old time answered to the words of the Priest, *Amen*. Which thing is not now used. This thing serves for to condemne private and solitary Masses, wherein the Priest doth both sing and answer himselfe.

Briefly, though the Masse swarmes with abuses, and with absurd words: yet I dare say, that after the Holy Scripture, there is no piece stronger against the *Romane Church*, than the very Masse it selfe: And that whosoever shall comprehend it well, shall have a mighty weapon in hand for to confound Popery. And I hold for a very certaine thing, that if the Pope durst correct the Masse, he would change and make great alterations in it. But he dares not undertake such a thing, for feare of shaking the peoples beleefe, whom they perswade that the *Romane* Church cannot erre. Adde moreover that the Councell of *Trent* denounceth * *Anathema* to all those that shall say that in the Canon of the Masse, there is any errour.

It is not therefore without cause that

* *Sess.* xxii. *Can.* 6. *Si quis dixerit Canonem Missæ errores continere ideoque abrogandũ esse Anathema sit.*

The Pope suffers not the Masse to be said in a tongue which the people doe understand, lest they should become Heretickes; for so do they call those which receive no other doctrine, than that which Christ and his Apostles have taught.

I hope to verifie these things clearly in the Chapters following, wherein I have inserted the Text of the Masse, and upon every peece I will make some observations.

CHAP. II.

Of the beginning of the Masse, which is called the JUDICA, and the INTROIT.

THe Priest having put on his garments for to obey the Apostles command, which saith, *Put on the new man*, he approaches to the Altar, and makes a low courtesie. Then the *Introit* is sung by way of a Dialogue in these words.

Ephes.

In the name of the Father, and of the Sonne, and of the Holy Ghost, Amen.

Then holding both his hands upon his breast, hee begins the *Antiphone*,

or

or *Anthems*, saying,

I will goe to the Altar of God.

The Minister answereth, *To God that gladdens my youth.*

Priest. *Judge me O God and discerne my cause from the unholy Nation, and from the unjust man.*

Answer. *For thou art God my strength, why hast thou repulsed me? Why doe I walke sad while the enemy afflicteth me?*

Priest. *Send thy light and thy truth. These things have led me, and brought me into thy holy Mount, and into thy Tabernacles.*

Answer. *And I will goe to the Altar of God, to God that gladdens my youth.*

Priest. *I will confesse unto thee upon a Harpe, God my God; why art thou sad my soule, and why doest thou trouble me?*

Answer. *Hope in God, for I will confesse unto him againe, the salutarie of my face and my God.*

Priest. *Glory be to the Father, and to the Sonne, and to the Holy Ghost.*

Answer. *As it was in the beginning, and now, and ever, world without end, Amen.*

Priest. *I will goe to the Altar of God.*

Answ. *To God that gladdens my youth.*

This being done, the Priest makes the signe of the Crosse upon his body, and saith, *Our helpe is in the name of the Lord.* And the Clarke answereth, *Who made Heaven and Earth.*

In Masses for the dead, the *Judica*, or *Judge me O God*, is not said: nor the *Glory be to the Father, &c.* I thinke it is because the dead are Judged already, and because it is said in the sixt Psalme, verse 5. *In the grave who shall glorifie thee?* The same is observed in the time of the *Passion.*

CHAP. III.

Observations upon this JUDICA.

ALL these words are like a roape of sand, that doth not stick together. They be as broken staffes, and without connexion. Three severall times these words are repeated. *To God that gladdens my youth.* If it be an old man that speaketh, as when an aged Priest sings a private Masse, he doth not consider his gray haires. When the Priest saith unto God, *I will confesse thee with the Harpe*;

he

he should, that he might not lie, have a Harpe in his hand. He saith unto God, *Why hast thou repulsed me, while the enemy afflicts me*, though no body persecutes him, and though he be in full prosperity.

These words, *God is the salutarie of my face*, are absurd words, by which is corrupted the 6. verse of the 42. *Psalme*, where according to the *Hebrew*, there is, *The deliverances are from thy face*; that is to say, they proceed from thy favour.

Durand in his Booke *De Ritibus Ecclesiæ*, certifies that after this *INTROIT*, the Masse-booke that is set upon the Altar, remaines shut, untill the Priest that is to sing Masse come to the Altar; because it is written in the first Chapter of the *Revelation*, *That no man was found worthy to open the Booke sealed with seaven seales, but the Lion of the Tribe of Juda.* *Lib. 3. de Ritibus Eccleſiæ.*

Durand, and Pope *Innocent* the third, say, that when the *Roman* Bishop would sing Masse, he goes to the Altar under a Canopie, supported with foure staves, which doe signifie the foure Rivers of the Paradise: and the Table of the Shew-bread that had foure legges. And the *Duran. l. 4. rationalis cap. 6. Innoc. l. 2. de Myster. Missæ. c. 7.*

the foure senses of the Scripture, the Historicall, the Allegoricall, the Analogicall, and the Tropologicall. They have forgotten to say that when the Apostles would sing Masse, they went covered with a Canopie, upheld or supported by foure men.

CHAP. IV.

Of the CONFITEOR, that is to say, of the Confession the Priest makes of his sinnes, at the beginning of the Masse.

THis *Introit* thus dispatched, the Priest confesses his sinnes in these words: *I confesse to God Almighty, to the blessed* Mary *ever a* Virgin, *to the blessed* Michael *the* Archangel, *to the blessed* John *the* Baptist, *to the holy Apostles* Peter *and* Paul, *to all the* Saints, *and to you* Brethren, *that I have too much sinned in* thought, word, *and* deed. Thereupon he knocks his breast three times, saying, *My trespasse, my trespasse, my exceeding great trespasse. Therefore I pray the blessed* Mary *ever a* Virgin, *the blessed* Michael

chael *the* Archangel, *the blessed* John *the* Baptist, *the holy Apostles* Peter *and* Paul, *all the* Saints, *and you* Brethren, *to pray unto our Lord for me.*

Observations upon the Confiteor.

THis Confession which the Priest makes unto the Angels, and unto Saints, is new: The ancient Church had no such thing in the publick Service. There is no such Confession in the *Roman* Order, which is in *Bibliotheca Patrum*. The Priest indeed confesses there his sinnes, but to God alone, and specifies his sinnes more particularly then they doe now in the Masse. For he confesses to have sinned *in Sodomiticall Luxurie, in his thighes, and in his privie parts, &c.* But the Pope *Innocent* the third, in his second Booke of the Mysteries of the Masse, chap. 13. forbids to particularize so much, and saith, that it sufficeth one to confesse his sinnes in generall. The same Pope, treating of the Priests Confession, makes no mention at all of confessing ones selfe unto Angels, and unto Saints; Speaketh not of *Michael* the *Archangel*,

In Luxuria Sodomitica, in femoribus, in genitalibus meis, &c.

[illegible]el, nor of *John* the *Baptist*, nor of any other *Saints*. For this kinde of Confession was not then yet invented. And yet nevertheless it was already the yeare of our Lord 1212. The Masse-Booke of the Order of Saint *Benedict*, hath not this Confession no more then the other. Pope *Gregory* the first, saying, that the Apostles in celebrating the Eucharist, added nothing to the Institution of the Lord, but the Lords Prayer; shewes plainly that they made no such Confession. Would *S. Peter* and *S. Paul* have confessed their sinnes unto S. *Peter* and S. *Paul*, that is to say, to themselves? *Bellarmin* in the 9: Chapter of his Booke *De Cult. Sanct.* doth acknowledge that in the time of the Apostles, no vowes were made unto the Saints. In summe, this Confession of sinnes which is made unto Saints departed, and unto Angels, is of the corruption of the latter ages.

Cum scribes rentur scripturæ nondum cœperat usus vovendi sanctis.

In the Holy Scriptures wee have a great number of confessions of sinnes, which sinners do make unto God. But there is no confession of sinnes made unto Saints departed, nor unto Angels. For God alone is our Iudge: God onely knowes

knowes our hearts, as it is ſaid in the 2. Booke of *Chronicles*, Chap. 6. Verſe. 30. And by conſequent, God onely knowes whether our confeſſion be ſincere and true. We muſt confeſſe our ſinnes unto him that can pardon them. But the Saints departed connot pardon us our ſins. God onely hath our ſoules in his power, and is able to puniſh them, with puniſhments anſwerable to their ſinne. God alone is He, whoſe law we break and violate in ſinning, for Hee is the onely Law-giver of the Church: Being therefore the partie offended, and whoſe commandements we have tranſgreſſed; it is Hee with whom we ſhould ſtrive to be reconciled, who being appeaſed with us, we need not feare that the Saints ſhould be angry with us. Briefly, this confeſſion of ſins made unto the dead, cannot be made in faith, becauſe that the word of God never ſpeaks a word of it. For as S. *Paul* ſaith in the 10. Chap. to the *Romans*, *Faith cometh by hearing of the Word of God.* David ſhould be an example unto us in this, who in the Pſalme. 32. 5. ſaith, *I will confeſſe my tranſgreſſions unto the Lord.* He doth not confeſſe his ſinnes unto *Noah*, nor

unto

unto *Cunctham*, not to any of the *Saints* that lived before him. Why should I confesse my sinnes to *S. Vrsula*, or to *S. Nicolas*, or to *S. Margaret*, whom I never offended, and of whom it is presupposed without any proofe, that they are *Saints*, and that they know my thoughts? Seeing that the Scripture saith in the 9. Chapter of *Ecclesiastes*, that *the dead know not any thing, neither have they any more portion for ever in any thing that is done under the Sunne*.

Chiefely, it is to be wondred that the Priest does confesse his sinnes to *Iohn* the *Baptist*, and to *Michael* the Archangel, and to *S. Peter* and *S. Paul*, and beseech them to intercede for him towards God, without making any mention of Christ, and without beseeching him to intercede for him. Yet nevertheless, it is he alone of whom the Scripture saith, that *he sitteth at the right hand of God interceding for us*. Rom. 8. 33. It is he alone whom the Scripture calles *our Advocate with God*, 1. Iohn 1. 1. And *S. Paul* 1. *Tim.* 2: 5. saith, that *God is one, and the Mediatour one between God and man*.

Whosoever shall consider exactly the doctrine and Ceremonies of the *Romane* Church,

Church, shall perceive that therein they doe rob Christ of the office of an Intercessor, interceding the Father for us, and that they leave him but the office of a Iudge; towards whom the Virgin *Mary* and the Saints doe intercede, that he may have mercy on us. For in the Letanie that is said upon the Saterday before Easter, they say unto the Virgin, *Sancta Maria ora pro nobis. Holy Mary pray for us.* And to every Saint *ora pro nobis.* But when it comes to Christ, they say, *Fili Redemptor mundi, Deus, miserere nobis. Sonne Redeemer of the world, God, have mercy upon us.*

Salmeron in 1. ad Tim. Disp. VII. §. Sextum Non dicitur Christo ora pro nobis, quia Christus est nomen substantiae positi.

It is also to be noted that in this confession of sinnes which the priest makes unto the Apostles, there is but two Apostles named, to wit *Peter* and *Paul*, because they will have them to have beene the founders of the *Romane* Church, and that the Pope tearmes himself their successor: they doe not put *S. Iohn* and *S. Iames* in the same ranke.

To this Confession is added a prayer, by which the Priest beseecheth *Michael* the Archangel and the Saints to pray to God for him: Which is an addition chopt into the *Masse* in the later Ages

For, that this was not done in the Apostles time, our Adversaries do acknowledge it, since *Pope Gregorie* the first witnesseth, that the Apostles did add nothing to the Institution of the Lord, but the Lords Prayer. And *Bellarmin* confesseth that when the Scriptures were written, that is to say in the time of the Apostles and Evangelists, no vowes were made yet unto Saints. The Apostles did not invocate *Moses*, nor *David*, nor *Samuel*, &c. And commanded nothing touching the Invocation of Saints. For they remembred the commandement of the Lord who had said unto them, *When yee pray say, Our Father which art in Heaven.*

The Ancient Church was so farre from addressing her prayers unto the Saints in her publick Service, that even she did not addresse them to Christ himselfe, but onely to the Father. And that, because that in the holy Supper wee must pray unto the Father to accept for us the Sacrifice which his Sonne offered unto him upon the Crosse. This is expressely ordained by the third Councell of *Carthage*, in the 23. Canon, which is such. * *When any one*

* *Cum ad altare assistitur semper ad Patrem dirigatur oratio.*

Officiatu

Officiates at the Altar, Let his prayers always be addressed to the Father.

It is to be observed that our Adversaries confesse, that the Church under the Old Testament did not invocate Saints. * *Salmeron* saith so much upon the 2. Chapter of the 1. Epistle to *Timothie*. And *Bellarmin* in his Booke *De Beatitud. Sanct.* at the last Chapter, saith. † *The Saints, before Christs coming, were not invocated.* Moreover, they confesse that in all the Old and the New Testament, there is not any commandement to pray unto Saints. The words of *Salmeron* upon the 2. Chapter of the 2. to *Timothie*, are as followes: ‡ *It matters not that in the Old Law, and in the New Testament no commandement is found (for the invocation of Saints.)* And *Cotton* the *Jesuite* in the first Book of his Institution, Chap. 16. *As for the commandement of praying and Invocating the Saints, the Church never taught that there were any, except it be forasmuch as we are all commanded to obey her.*

Which thing I observe expressly, because that many in the *Romane* Church seeing the prayer made unto the *Saints* to be destitute of all Commandement

* *Salmeron in 1. ad Timoth. cap. 2. Disp. 7. §. sed cum.*

† *Bellar. lib. de Beat. Sanct. c. 20. §. Atque.* Non posset reddi ratio tam facilè cur Sancti nunc invocentur: & ante adventum Christi non invocarentur.

‡ Nec obstat quod in Veteri lege neque in N. T. non inveniatur hujus rei præceptum, aut quod non sit expressum in sacris literis.

and example in the Holy Scripture: and that the Holy Scripture saith that * *God onely knowes the heart of men*: and that in the Ancient Church in the three first Ages, and in more than the halfe of the fourth, no trace is to be found of it, doe dispence with themselves from Invocating of *Saints*, and say that it is not necessarie. Nevertheless, they themselves that speake so, doe hold that the *Romane* Church cannot erre, and consequently doe oblige themselves to receive all the publick Service of the *Romane* Church, and all that is done and said in the *Masse*, in which the Saints are invocated, especially in the Letanies, and in this *Confiteor* whereof we speake.

* Chron. 6.

CHAP. V.

Of the Response to this Confiteor.

To the prayer added to the *Confiteor*, by which the Priest prayes the people to Intercede for him towards God, the Clarke that serves the *Priest*

at the *Masse*, answereth, *The Almightie God have mercy on thee, and forgiving forgiven thee thy sinnes, bring thee into the Everlasting Life.* Now, Common sense dictateth that it should belong to them that were spoken to, to answer. Therefore, seeing that the *Priest* had spoken to the people, the people should have answered unto the Priest. And so was it practised when this piece was added unto the *Masse*: For then the people did understand what was said in divine Service, and did answer to what was spoke unto them: But now that the people understand nothing in the *Masse*, the Clarke answereth in their roome, to which Clark the Priest had not spoken. The Iudicious Reader shall consider whether it be not a mocking of the people, to speake to them in a tongue which they doe not understand. The same answer of the people to the words of the *Priest*, condemnes plainely private *Masses* in which the priest is all alone.

CHAP. VI.

Of the Absolution which the Priest gives unto the People.

AFter the Confiteor and the Response of the Clarke, the Priest gives the absolution unto the people, and joyning his hands, saith.

The Almighty God have mercy upon you, and having forgiven you your sins, bring you unto everlasting life.

In these words the Priest not onely prayes for the people, but he also speakes to the people which understand him not. This prayer is good, and ancient, and which teaches us in what form in the Ancient Church the Pastors of the Church did give the absolution of sinnes. They did not say *Absolvo te, I absolve thee*, as Priests say now adayes after the Auricular Confession, speaking as judges, and forgiving sinnes with authoritie; making themselves judges in Gods cause. Taking upon themselves to judge of a cause which they doe not know: For they doe not know

know the nature of sinne, which consistes principally in the inward affections and disposition of the heart. And know not whether the sinner hath a serious contrition, without which there is no pardon. They are ignorant likewise whether God will forgive that man to whom they forgive, and whether hee belongeth to the election of God or no. For as touching the Reprobates, there is no pardon for them. By a great abuse, the power of forgiving sinnes which Christ gave to the Pastors of the Church, which extend no farther than the remission of Ecclesiasticall penalties, hath beene transported to the remission of sinnes before the Judiciall seate of God, and to deliver sinners from the eternall punishments.

Such then was in old time the Absolution of the ancient Pastors of the Church, to wit, a prayer by which they asked of God that he would pardon unto the people their sinnes; saying, *The Almighie God have mercy upon you, and having forgiven you your sinnes, bring you unto the everlasting life.* And at this very day, the same manner of Absolving is remained in the extreame Vnction

the *Romane* Church, in which the *Priest* doth not say *I absolve thee*, but *God forgive thee*. He doth not speak as Iudge, but as a suplicant, and as praying for the sinner.

The Absolution which was given in ancient time in the *Romane* Church; as *Pope Leo* the first teacheth † about the end of his 80. Epistle to the Bishops of *Campagna*, was such. *The confession* (saith he) *is presented unto God, and then unto the Priest, who presents himselfe, supplicating for the sinnes of the penitent.* Wee have in *Bibliotheca Patrum* the *Romane* Office, such as it was said seven or eight hundred years agoe: wherein the forme of the Absolution is found, which the *Priest* gave to every particular man, in these words, * *Deus tibi dimittat omnia peccata tua; & liberet te ab omni malo. God forgive thee all thy sins, and deliver thee from all evill.*

In this, the *Romane* Church contradicteth her selfe. For our adversaries doe say that the *Pharisees* did not erre in the doctrine, because they sate in *Moses* Chaire. Now this was one of their doctrines, that God onely can for-

* *Absolutionem & remissionem omnium peccatorum tuorum tribuat omnipotens, pius & misericors Deus.*

† *Edit. Colon. Anno 1567. in Epist. 78. Sufficit confessio, quæ primum Deo offertur, tum etiam Sacerdoti, qui pro delictis pœnitentium precator accedit.*

* *Editionis Parisiensis p. 60. & 61.*

forgive sinnes. Wherefore being ignorant that Christ was God, they esteemed that he did blaspheme when he did forgive sinnes, as may be seene in the 5. Chap. of S. *Luke*.

The Fathers agree all in this with an unanimous consent. † In the life of S. *Basil* attributed to *Amphilochius*, a woman presents her selfe to *Basil* for to obtaine the forgiveneſſe of her sins, to whom *Basil* speakes thus: *Hast thou understood, O woman, that none but God can forgive sinnes?* To which this woman answereth, *Father, I have learned it so: And for that cause I have intreated you to intercede towards God for mee.* Ireneus in his 5. Booke, Chap. 7. *If none but God, can forgive sinnes, and the Lord (Jesus) did forgive them: Then it is evident that he is the Word of God.* Novatian in the 3. Chap. of his treatise, saith the same thing. * S. *Hilarie* in the 8. Canon upon S. *Matthew*, † *None can remit sins, but God alone.* Ambrose in his 3. Booke of the Holy Ghost, Chap. 19. *None forgive sinnes but God alone. For it is written, Who can forgive sinnes but God? Chrysostome* in his 6. Homilie upon the second

† *Tom. 1. vitæ Sanctorum Alosi Lipomani, editio. Venet. An. 1553. fol. 298.*

* *Vide Patrum ob. Herm. Resuine ido edit. Antuerp. An. 1655. pag. 160.*

† *Verum enim nemo potest delicta nisi solus Deus, ergo quis remittit Deus est.*

Epistle to the Corinthians, * *None can pardon sinnes but God alone.* *Theodoret* in his 4. Booke of the evill speeches of the Hereticks, in the heresie of the *Audians*, saith, that † *By a bold interprise they forgive sinnes, and give the pardon with authority.* Above all others S. *Cyprian* is verie expresse upon this point in his Book of Tombes. * *Let no man deceive himselfe, let no man abuse himselfe; The Lord onely can shew mercie: He alone that hath borne our sinnes, can grant the forgivenesse of the sinnes committed against him. Man cannot be greater than God, The servant cannot forgive that which hath beene committed against the Master, by a grievous offence.*

Such was the Custome of the Ancient Church, in which there was no other particular Absolution, than that which was made in publick after the time of penance accomplished. By which the sinner was reconciled to the Church, And received to the Communion of the Church, with prayers of the whole Church supplicating that God would forgive unto the sinner. But in the *Romane* Church, by an eversion of all order, the Priests give the Absolution, after

* ἀδεὶς δύνατοι ἀπολύειν ἁμαρτίας, οἱ μὴ μόνος ὁ θεός.

† ἄφεσιν ἁμαρτιμάτων, ποιεῖσθαι νεανιεύουσι.

* *Cyprianus lib. de Lapsis, §. 14. Nemo se fallat, solus Dominus misereri potest, &c.*

Of these publick Penances, see *Tertullian* in his Book *de Penit. cap. 9. & Sozom. l. 7. cap. 16.*

after which they enioyne penall workes for satisfaction. They loſe the ſinnes in forgiving him, and then binde him afterwards in impoſing puniſhments upon him. They forgive, and then puniſh. They abſolve before ſatisfaction be made, as if a Iudge ſhould releaſe a priſoner for a debt before hee had payd it. They forgive ſinnes abſolutely, and by an irrevocable Iudgment, without knowing whether the ſinner ſhall accompliſh the ſatiſfaction enioyned unto him. By this meanes, the Prieſts and Biſhops have uſurped the power over the bodies and over the goods. And having injoyned unto the ſinner ſome beatings, faſts, or ſome Pilgrimages; they permit unto the ſinner to buy or redeeme theſe penances with money.

They call theſe puniſhments penances, having changed the Vertues into puniſhments, and the ſpirituall ornaments into corporall exerciſe, by which they will have men to beleeve that God is paid or ſatisfied, as if the full ſatisfaction which Chriſt hath paid for us did not ſuffice.

And they put this Penance among the

the Sacraments, so that when the Priest injoynes penances for many yeares, the celebration of this Sacrament shall last a long time: as if a man were five or six yeares in the Baptizing of a Child.

Peradventure some man will say that this prayer of the Priest, whereby he askes of God to forgive the sinnes of the people, is not an Absolution. But the Masse Booke it selfe testifies the contrarie. For in the Masse Booke over the Prayer, these words following are found in great red letters: *Post Sacerdos junctis manibus facit absolutionem, dicens, misereatur, &c.*

CHAP. VII.

Of the Prayer by which the Priest demandeth to merit Salvation.

After this, the Priest being gone up to the Altar, saith, with a secret murmuring, these words. *We pray thee, Lord, to take away from us our iniquities, that with a pure understanding we may deserve to enter into the holy places.*

This Prayer is good, provided that this

this word *Merit* be taken in the same sense as the Latin Fathers tooke it in *Hierom* and *Austins* time: to wit, for *to acquire, to obtaine*, or *to have*. For example, *Austin* in his 25. Treatise upon *S. John*, saith, that * *Adam sleeping hath deserved to have a wife.* And in his Treatise 62. † *Hath the bread, taken from the Table of Christ, deserved that after it Satan should enter into his disciple?* And *Hierome* against *Helvidius, Ioseph hath merited to be called the Father of the Lord.* The *Roman* Church sings in the Masse; *Blessed is the fault that hath merited to have such a Redeemer.* And, *Blessed is the night that hath merited that Christ should be borne in it.* From thence is come that whatsoever is of any esteeme or value, is called merit by the Ancient Fathers. In so much, that *Hierome* in his 2. Booke against *Iovinian*, saith, in words that are somewhat filthy and obscene. *Eiusdemne ordinis arbitraris & meriti, os & alvum? oculos, & meatus per quos sinus egeritur & urina?*

For as touching that doctrine by which they hold that men doe workes which are called Merits of condignitie and

* *Adam dormiens meruit uxorem accipere.*

† *Ieane hoc meruit panis Christi porrectus de mensa Christi, ut post illum intraret in ejus discipulum Satanas.*

and equipollencie, to which a rewa[illegible] by the rule of Iustice, not on[illegible] because of the promise, but also beca[illegible] of the nature of the worke: the Fath[illegible] were verie farre from it.

As for the *Greeke* Fathers, the w[illegible] *Merit* is not found in their tongu[illegible] and cannot be expressed in *Greeke*, a[illegible] for the *Latine* Fathers, they vse ve[illegible] often this word *Merit*, calling eve[illegible] good action Merit, because it deserv[illegible] prayse and approbation, and not becau[illegible] it is meritorious of eternall salvatio[illegible] And often times they reject this wor[illegible] *Merit*, when they speake of the obta[illegible]ning of salvation.

The Councel of *Aurenge* in the 12. Canon. * *God loves us such as we spa[illegible] bee through his grace, and not such as we are by our merits.*

Austin in his 4. Booke to *Bonifacius*, Chap. 4. † *Christ alone hath supported the punishment for us without any evil merit, that by him we may obtaine without good merits the grace which is not due unto us.* And in the 9. Chapter of his Book of Grace and of free will. * *That we may understand that God brings us to the eternall life not by our merits but by his mercie.*

Hierome

* *Arausicanum Concil. Tales nos amat Deus quales futuri sumus ejus dono; non quales sumus nostro merito.*

† *Solus pro nobis suscepit sine malis meritis pœnam, ut nos per illum sine bonis meritis consequeremur gratiam.*

* *Vt hinc intelligeremur non pro meritis nostris Deum nos ad æternam vitam, sed pro sua miseratione perducere.*

Hieronie upon the 49. Chapter of *Ezechiel*, saith, that *All men are put in possession of the full perfection by grace, and not by their merit.* One might bring whole piles of such like passages.

Omnem hominem plenam perfectionem ex gratia, non ex merito possidere.

As for the Holy Scripture, which is the sole rule of our faith, there is no mention at all of any merits. It teaches that we are all sinners, and by consequent deserve punishment. Moreover, it saith, that when we have done whatsoever is commanded us, we are unprofitable servants: *Luke* 17. 10. And that our good workes bring not any profit unto God. And that wee doe no good worke but by his grace; All this is contrary unto merits.

It is true, that in the *Latin* vulgar Bible, solely authorized by the Councell of *Trent*, there is two passages that speake of merits. The one is in the 16. chapter of *Ecclesiasticus*, which the *Roman* Church holds for Canonicall, in the 15. verse, in these words, *Omnis misericordia faciet locum unicuique secundum meritum operum suorum: Every mercy shall make place to every one, according to the MERIT of his workes.* But this passage is falsly translated. For in the *Greeke*, which is the Originall,

Originall, there is onely *according to* [illegible] *workes*, and not *according to the merit* [illegible] *his workes*. The other passage is in the 15. chapter and 16. verse, to the Hebrewes, where there is in the Vulgar Latine version, *Talibus hostiis promeretur Deus. By such Hosties a man merits towards God.* But there is in the Greek *God is pleased with such sacrifices.*

How should our Prayers merit salvation, seeing that by them we aske forgiveneſſe, and doe confeſſe to have deserved to be punished? and what proportion is there of them with an everlasting kingdome? How should wee by our fasts merit the eternall life, since that in humbling our selves by our fasts we confeſſe our selves to be unworthy of the corporall life? If wee have earned nothing but fish, is God obliged unto us for it? Briefly, S. *Paul* calls the eternall life *a gift and a grace*: *Ephes.* 2. *Rom.* 6. 23. 2 *Timoth.* 1. 9. It is not therefore an acquisition by our merits.

CHAP.

CHAP. VIII.

Of the secret Prayers that are said in the Masse.

THis Orison, whereof hath been spoken in the preceding chapter, is to be said in secret, with a deafe muttering voyce, which is almost a silence, and not this Prayer onely, but also a great part of the Masse, especially the words whereby the Consecration is made. It is presumed piously that the Priest pronounces these words secretly: for no body hears them. That if the Priest hold his peace, and passe over these words without pronouncing them, none can finde fault with him, and it is impossible for any man to convince him. It was not enough to have the Masse said in an unknowne tongue; it behoved also for to cover it the better, and keepe them that are present farther off from the understanding of what is said in it, it behoved, I say, to mutter it so low, that the Priests voyce may not be heard.

The Councell of *Trent*, in the 9. Canon

tion of the XXII. Session, approves the custome, and denounces an *Anathema* unto those that shall speake ill, or finde fault with it. This custome is new, and founded upon absurd fables. Pope *Innocent* the third, in his third Booke of the Mysteries of the Masse, chap. 1. saith, that it was thus ordained, lest *the most sacred words should come to be contemned*. And that before this custome was introduced, certaine Shepheards fell a singing these words in the fields, for which they were smitten of God. *Durand* in the 4. Booke of his Rationall, chap. 35. and *Gabriel Biel* in his 15. Lesson upon the Canon, doe adde that these Shepheards having put their bread upon a stone, pronounced upon their bread the words of the Masse, whereby this bread was instantly turned into flesh: But God smote them with fire from heaven. *Bellarmine* in his 2. Booke of the Masse, chapter 12. recites the same thing, but with some diversity. In the same place he saith, that this silence of the Priest is an imitation of Christ, who was three houres upon the Crosse without speaking. He addes, that deafe men, and mad men, are baptized.

This

This custome is new. In the first [illegible] we have Christs example, who hath [illegible]lebrated this Sacrament speaking intelligibly; and it is not to be doubted but that the Apostles followed his example. Wherefore S. *Paul* will have all that is said in the Church, to be said in a known and intelligible tongue. 1 Cor. 14.

Our adversaries doe confesse that in the Ancient Church, all was said in an intelligible voyce: After the Prayer of the Priest, the people did answer *Amen*: As S. *Hierome* saith in his Preface upon the 2. Booke of the Epistle to the *Galathians*, * that *in* Rome *the Amen of the people resounds like a Heavenly Thunder. Bellarmine* acknowledges it in the forealleadged chapter, in these words: *We doe not deny but that in the Easterne Church the custome hath beene to pronounce with a loud voyce the words of Consecration. Salmeron* the Jesuite, in his 13. Tome, saith the same: † *In the Greeke Church* (saith he) *the Priest useth to pronounce openly and audibly the words of Consecration, as it is to be seene in the Liturgies of* James, Basil, *and* Chrysostome. *And the people antè respondebat Amen. Idem tradunt Iustinus Martyr, Ambrosius, Augustinus, Leo.*

* *Ad similitudinē cœlestis tonitrui Amen reboat.*

† *Salmeron Tomo XIII. Tertia parte, Disp. 2. pag. 185. In Eccles. Græca verba consecrationis altè Sacerdos pronunciare solet, ut habes in Liturgiis Iacobi, Basilii, & Chrysostomi; & populus ad illa verba altè respondebat Amen.*

...to these words with a loud voyce, Amen. *Justin Martyr*, *Ambrose*, *Austin*, and *Leo*, say the same thing. The *Ethiopian*, *Grecian*, *Syrian*, and *Armenian* Churches: In summe, all those Churches which are not subject to the Bishop of *Rome*, keepe the same ancient custome, and have no secret prayers.

We have upon this a Law of the Emperour *Justinian*, in the Novel CXXIII. in the *Greeke* Editions, in these words, *Wee command that all Bishops and Priests doe celebrate the holy Oblation, and the Prayers added unto the holy Baptisme, not with a low voyce, but with a cleare voyce, that it may be understood by the faithfull people, &c.* This Law was made about the yeare of the Lord 550.

* *Bell. lib. 2. de Missa, cap. 12. §. 2.* Secretas orationes concludimus, vocē attollendo in illis verbis. Per omnia secula seculorum.

The *Romane* Church in this point as in many others, hath swerved from the Ancient Church. Moreover, I cannot conceive why the Priest doth pronounce with a loud voyce the last words of the secret Prayers, * crying out upon a sudden, as if he did awake out of a deepe sleepe, *Per omnia seculs seculorum.*

CHAP. IX.

CHAP. IX.

Of the Prayer through the merits of those Saints, whose Reliques are under the Altar.

HEre be other Mysteries. After the said Prayer, the Priest joyning his hands posed upon the Altar, addeth, *We beseech thee, Lord, through the merits of thy Saints, whose Reliques are here, and of all the Saints, that thou wilt vouchsafe to forgive me all my sinnes*, Amen.

When he saith these words, he kisses the middle of the Altar, then he takes the Censor from the hand of the Deacon, and perfumes the Altar. Then he gives the Censor to the Deacon againe, who perfumes the Priest, and covers him all over with smoake, which the Priest scatters away with a signe of the Crosse.

This Prayer is new, and which I doe not finde, neither in the Masse-Booke of the Order of S. *Benedict*, nor in *Innocent* the third, nor in *Durands* Rational, nor in the *Romane* Office, which is in *Bibliotheca Patrum*, nor in the Liturgies that

not attributed to S. *James*, to *Basil*, and to *Chrysostome*.

The *Romane* Church is not contented to say that every Christian merits for himselfe, but she will have also one man to merit for another; and that the good workes of *Philip*, bee imputed unto *Charles*; as if he himselfe had done them. Wherefore in this Prayer, the Priest askes of God the forgiveneſſe of sinnes through the merits of the Saints departed. Have not the Saints beene sinners? Have they not had need of pardon? Have they not beene saved by Christ? Is not Christs Redemption sufficient without seeking for other merits and other payments for to purchase us salvation? For, what addition can the merits of Saints make to the ransome which Christ hath payed for us, for to make it more acceptable unto God, or to satisfie him more fully?

Rom. 2. 6. The Scripture teaches us, that God *will render to every man according to his deeds*, and not according to the deeds of another. And that *every man shall beare his owne burthen*, *Galat.* 6. 5. But not another mans burthen. *For wee must all appeare before the Judgement seat of Christ*,

that every one may receive the things done in his body, according to that hee hath done, whether it bee good or bad: 2 Cor. 5. 10. *None can by any meanes redeeme his brother, nor give to God a ransome for him. Psalme* 49. 7. If this be true touching the death of the body, how much more touching the salvation of the soule? The wise Virgins lend not of their Oyle unto the foolish Virgins. Mat. 25. 9.

The just punishment of him that will serve God by Atturney, is, that he shall be saved by Atturney, and that another shall be saved for him. Even as in the civill society, the communion of the Burgesses of a Citie goes not so farre as to eate or to sleepe one for another: so the communion of the Saints, goes not so farre as to love God and serve him for other men. Their communion consisteth in having one and the same Father, and in being members of one & the same body, whereof Christ is the head; in being guided by one Spirit, and instructed by the same Word, and in being coheires of the Kingdome of Heaven.

By this Doctrine, men become negligent to doe good workes. For, if they be not in humour to serve God, they will

finde one Monke or other that have merits to spare, wherewith he may accommodate them: which thing is ordinarily done for their money.

Put the case that the Saints have merited salvation; Are not they more then sufficiently rewarded? Is it just that he which is more then sufficiently paid for his sufferings, should desire to make the same sufferings serve for to make acquisitions or purchases for other men.

That if the merits of S. *Francis*, or of S. *Dominick*, can merit and purchase the salvation of other men, it would behove them to tell to how many. For there must be some certaine limits, and that cannot goe *ad infinitum*, though S. *Antoninus* in the life of *Dominick*, compares him with Christ, and equals him to him in many things.

But above all, it is to be observed that our Adversaries, for to colour their invocation of Saints, say, that they acknowledge the Saints but for Mediators of Intercession to pray for us: but not for Mediators of Redemption to pay for us. For in speaking thus, they do contradict their Masse, which askes of God the salvation, not onely by the

Prayer

Prayers of the Saints, but also by [illegible] Merits. By this meanes, they pay [illegible] merit salvation for us, and doe satisfi[illegible] by their troubles and sufferings, for the sinnes of other men. Wherefore also *Bellarmine* in his 1. Booke of Indulgences, chapter 4. makes no difficulty to say,* that the Saints are in a manner our Redeemers.

[illegible] erit [illegible] dum [illegible] [illegible] aliquo [illegible] do, id est secundũ quid dicantur.

CHAP. X.

Of the Reliques that are hidden under the Altar.

EVery Altar in the *Romane* Church hath some Reliques hidden under it. For which cause in the Pontificall, in the Chapter of the Consecration of Altars, the Altar is called *a Sepulcher*. And the reason of it is there added, to wit, because that in the sixt of the *Revelation* it is written, *I saw under the Altar the soules of them that were slain for the word of God.* This is done without any commandement of God: and against Christs example, who before hee celebrated the Holy Supper, did not cause any bones of

ny of the Prophets to be put under the
able.

Every one knoweth to how many im-
postures these Reliques are subject unto.
Calvin, an eye-witnesse, in his Booke of
Reliques, testifies that when *Geneva* re-
ceived the Doctrine of the Gospell, the
Reliques were visited by authority of
the Magistrate; and it was found that
what they had worshipped to that very
day as if it had beene *S. Peters* braine,
was a *Pumis-stone*: and that which had
beene thought to be an arme of S. *An-
thony*, was a *Stagges* pizzle. *Milan* hath
bragg'd a long time that she had the bo-
dies of the three Wise men, which they
call the three Kings: But *Colen* saith she
hath them. Of the names which are gi-
ven them, two of them are *German*
names. *Innocent* the third in his 4. Book
of the Mysteries of the Masse, chapter 4.
saith, that at *Rome* in the Church of Saint
John of *Lateran*, Christs Prepuce is
there. At S. *Michiel*, which is upon
the Sea-coast of *Normandie*, they keep
the Dagger wherewith Saint *Michael*
fought against the Dragon. At S. *Denis*
in *France* is the body of S. *Denis* kept.
But Pope *Leo* the ninth, by an authenti-
call

Gaspar.
Melchior.
Baltazar.

call Bull, hath pronounced that it is an abuse, and that S. *Denis* body is at *Ratisbone*, whole and entire, except one finger. For the Popes doe assume unto themselves the skill and knowledge of discerning the true Reliques from the false Reliques. Wherefore, the *Lateran* Councell under *Innocent* the third, chap. 62. forbids to worship publickly any Reliques, unlesse they have beene approved by the Pope. Of the wood of the Crosse, if all were gathered together, ten Cart-loads might bee made of it. There is to bee found above twenty nayles of the Crosse of Christ. Of the bodies of S. *Peter* and of S. *Paul*, which are said to be at *Rome*, the Pontificall of *Damasus*, and the Decretall Epistle of *Cornelius* Bishop of *Rome*, and *Gregory* the first in his 30. Epistle of the 3. Book, doe say things not onely absurd and contradictory, but also impossible. They shew some teeth of S. *Christophers*, and S. *Margarets* girdle, and some of *Lazarus* bones, the Patron of the Leprous, which are Saints that never were in the world.

This Bull is extant in *Baronius* Annal. in An. 1052. §. 10.

* *Vasquez* the Jesuite doth acknowledge that there may be abuse in them. But

* *Lib. 3. de Ador. Disp. 3. cap. 8.*

But he saith that it hinders not, but that these uncertaine Reliques should be worshipped at all adventure, and that he that worships them, is not frustrated of the merit of his devotion.

* Lib 3. de Ador. disp. 3. cap. 2. *Umbra Petri non est maxima inter reliquias.*

† Bell. lib. de Reliquiis, & Imaginib. cap. 3. §. denique. *Quæ reliquiæ viliores umbra Petri cogitari possunt?*

The same Jesuite * puts S. *Peters* shadow among the Reliques. *The shadow of S. Peter* (saith he) *is none of the greatest among the Reliques.* And † *Bellarmine, What Reliques of lesse estimation can be imagined than the shadow of S. Peter?* Now they call Reliques some residues, or parts remaining of a body. They must then say that a shadow is a body, and that some piece of that shadow is kept some-where.

Wherein we have an example of the Judgements of God, powred upon the Nations that have forsaken his Word, whom hee hath given over to such a senselessenesse, as to worship bones and Reliques of dead men, and which Reliques are uncertaine. Yea, the Reliques of Saints that never were, as of S. *Christopher*, of S. *Ursula*, S. *Longis*, &c. The Catechisme of the Councell of *Trent* approves the custome of swearing by the Reliques. Against the words of the Lord, *Deut.* 10. 20. *Thou shalt feare the Lord,*

In expositione secundi precepti.

Lord, and ſhalt ſweare by his name.

Doctor *Henricus*, famous among the Schoole-men, * moves this queſtion, to wit, whether if as the aſhes of the bones of Saints are worſhipped, ſo likewiſe, when theſe bones, or any other Reliques are turned into wormes, whether theſe wormes muſt be worſhipped or no? He eſteemes that they muſt not be worſhipped. But the Jeſuite *Vaſquez* checks him rudely for it. * *Henricus his opinion* (ſaith he) *is abſurd and vaine, for it matters not after what manner the corruption be made, &c. Wherefore, we may worſhip the Reliques aſwell under the forme of the wormes, as under the forme of the aſhes.* This Jeſuite would have made no difficulty to have kiſſed that holy Vermine, ſince he would have them to bee worſhipped.

* *Henricus Quodlibet. 10. Quæſt. 6.*

* *Vaſquez lib. 3. de Adoratione, Diſput. 3. cap. 8.*

Vpon this, their Doctors are mightily puzled. They move theſe queſtions, and aske, † whether if the aſhes of the bones of a Dogge were mingled with the aſhes of the bones of any Saint, theſe aſhes thus mingled ſhould be worſhipped or no? *Item*, whether all the parts of the bodies of Saints are to bee worſhipped, as the nayles, and other parts

† *Vaſquez lib. 3. de Adoratione, Diſput. 3. cap. 2.*

parts which cannot be named with modesty. The Jesuite *Vasquez* esteemes that a man may lawfully worship the Asse on which Christ sate: And *Juda* his lips: because these things were sanctified by Christs touching. Yet his opinion is, that it must be done secretly.

As for our part, remembring the words of the Lord, *Thou shalt worship the Lord thy God, and him alone shalt thou serve*: And knowing that the Holy Supper is instituted not for to worship dead mens bones, but for to shew forth the Lords death untill hee come: Wee doe not worship Reliques, neither doe wee speake of bones, nor of Reliques in the Celebration of the Supper of the Lord. The Apostles did see the Lords Crosse, while it stood, and was imbrued with Christs bloud; yet they never worshipped it, nor tooke no chips of it for to carry them hang'd about their necks, to serve for a preservative against the ill aire and against the Devils. Note that they shew unto the People the Reliques of the Apostles, but hide from them their writings. As if a Son should keep a piece of the skull of his Father, but should suppresse his Testament.

CHAP. XI.

CHAP. XI.

Of the Dominus vobiſcum.

IN this, and in other places, the Prieſt bleſſes the people, ſaying, *Dominus vobiſcum*, *The Lord be with you*. In old time the people did anſwer, *Et cum ſpiritu tuo*, *And with thy ſpirit*. For then the people underſtood what the Prieſt ſaid. In private Maſſes, in which the Prieſt is all alone, theſe words *The Lord be with you*, are very abſurd. Who would not laugh, if any man comming into a roome where there is no body, ſhould ſay, *God ſave you my Maſters*. Yet, this is the thing they doe in their Maſſe. *Petrus Damianus*, a Cardinall, hath written a Book intituled *Dominus vobiſcum*, wherein he will have them that ſay their Houres or Service all alone, to ſay, *The Lord be with you*, as if they were in company. Pope *Innocent* the third, in his 2. Booke of the Myſteries of the Maſſe, chapter 25. ſaith, that we muſt pioufly beleeve that the Angels are preſent: From whence he gathers that the Prieſt

is not alone. And groundeth himselfe upon the Scripture, which saith, *In conspectu Angelorum psallam tibi: I will sing unto thee in the presence of the Angels.* Pagninus translates it *coram judicibus, before the Judges.*

Psal. 137.

CHAP. XII.

Of the Blessing or Hallowing of the Incense.

After the Prayer by the Reliques of Saints, in solemne Masses, the blessing or hallowing of the Incense, is done in these words.

Be thou blessed by him in whose honour thou shalt be burned.

It seems that the Bishop, or the Priest, beleeves that the Incense doth heare, or understand, since he speaks to it. By the Law of *Moses*, Incense & perfumes were burned upon the Altar of perfume. The *Pagans* offered it up also in their Sacrifices. Nevertheless, *Arnobius* in his 7. Booke saith, that that * custome was new, and that it was not of time out of minde that the *Pagans* used it. And he jeeres

* *Novella propemodùm res est, neq; annorum in explicabilis series est quo ejus notitia profluxit in hæ partes:* and a little after, *Comprobatur, & hodie frustra inaniterque præstari quod neq; antiquitas necessarium credidit.*

jecteres that custome of using Incense in Gods Servive. For though hee disputes against the *Pagans*, yet he would never have mock'd that custome of incensing, if the Christians of his time had had that custome. * *O what piety*, (saith he) *and what is that honour that is made by the Odor of the fire, and by the Rosin of a tree, &c. If any one have committed any offence, can it be dissolved by the vapour of the Incense? &c. Have the Gods any nostrils, whereby they draw the respiration of the Aire? &c. That if the Gods* (as the wise beleeve) *are uncorporall, that Odour is a vaine thing, though thou shouldst burne a thousand pound of Male Incense, &c.* What is there in all this that may not be said against the Incense which they make to fume before the Images of Saints? And in the beginning of the sixt Book, hee saith, that the *Pagans* did object against the Christians, as a crime of great impiety, that they had no Altars, and offered no Incense. Now this *Arnobius* is a very ancient Author, for hee wrote about the yeare of our Lord 280.

* *O pietas, quantus iste bonos aut qualis quis ex igni odore conficitur, & resina arboris comparatur? An offensa si aliquando contracta est, thuris vapore dissolvitur, &c. Habet enim Dis nares quibus ducant aërios spiritus?*

The Canons attributed unto the Apostles, doe speake of Incense. But the *Romane* Church acknowledges them not

to

*Can. Sanctæ Romanæ Dist. 15.

to be of the Apostles: And Pope *Gelasius* puts them among the *Apocrypha*. And *Denis* Hierarchie that speakes of it, is above three or foure hundred years after the Apostles. The ancient Christians, out of reproach, called *Thurificati*, those, who to avoid persecution, had cast some graines of Incense in the Censor which was made to fume before the Image of the Emperour, or some God. The Bishop of *Rome*, *Marcellinus*, suffered himselfe to be carried away unto this sinne. Briefly, Incense in the three first ages, was a marke whereby the *Christians* were discerned from the *Pagans*. For the Popes Decretals of those times that speake of it, are false and counterfeit, as I have proved* else-where.

* In my Booke of the Novelty of Poperie, lib. 2. cap. 4, 5, 6, 7, & 8.

Durand in the 4. Booke of his Rational, chap. 8. saith, that the Incense is put into a little Ship or Boate, for to signifie that wee float upon the Sea of this world, for to arrive into our heavenly Countrey. And Pope *Innocent* the third in his 2. Booke of the Mysteries of the Masse, chap. 17. saith, that the Censer ought to have three little chaines, for to figurate the triple union in the person of Christ.

CHAP.

CHAP. XIII.

Of the reading of some passages of the Scripture in the Masse.

After this, some passage of the Scripture is read: and that is a trace of the ancient custome. For there is no occupation more holy, nor more necessary, than to heare, and to understand God speaking to us. But this holy custome hath corrupted her selfe in the *Romane* Church. First, there is but a few passages read in all the yeare in the *Romane* Church: and what is read, is read in a strange tongue, in which the people understand nothing. And that, in a voice which is a halfe-singing, and a confused sound, for to make the reading yet lesse intelligible. *Bellarmine* saith, that the Gospell is sung. So that God speaks to us singing.

Bellarmin. lib. 2. de Missa, c. 16. §. Cur autem. Et lib. 2. de verbo Dei, c. 15. *Probatur ne in publico Scripturæ legantur, aut canantur vulgaribus linguis.* Esa. 28. 11. 1 Cor. 14. 21.

It is a small matter that some passages of the Prophets are called the Epistle. But the greatest evill is, that they will not have the people to understand what God saith unto us. For in these

passages that are read, are contained divers words, by which God speaks unto men. Certainly, God speaks to us that we may understand him. Hee instructs us not with words which we may not understand. By this meanes, God is become a Barbarian unto men: And is accomplished the threatning which God makes to a people against whom he is angry, saying, *With men of other tongues, and other lips, will I speak unto this people, and so they shall not understand me:* Saint *Paul* addes, that strange tongues are not for the Beleevers, but for the Infidels.

Against this abuse, S. *Paul* imployes almost the whole 14. chapter of the first to the *Corinthians*: *If* (saith hee) *the Trumpet gives an uncertaine sound, who shall prepare himselfe to the battell? So likewise you, except ye utter by the tongue words that may bee understood, how shall it be knowne what is spoken? for yee shall speake into the aire.* And a little after, *Therefore if I know not the meaning of the voyce, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me.* And a little after, *Else when thou shalt blesse with the spirit, how shall he that occupieth the roome of the unlearned*

unlearned say Amen *at thy giving of thankes, seeing hee understands not what thou sayest? For thou verily giveſt thanks well: but the other is not edified.* Whence he concludeth, *Yet in the Church I had rather speake five words with my understanding, that I might teach others also, then ten thousand words in an unknowne tongue.* Note that Saint *Paul* speaketh of the words by which the paſtor bleſſeth the people, saying; *When thou ſhalt bleſſe with the ſpirit.* And of giving of thanks when he ſaith, *How ſhall the people ſay* Amen *at thy giving of thankes?* And of the words by which God ſpeaks to us, ſince that God puts this among his maledictions, to ſpeake unto a people in a tongue which they underſtand not: To the end, it may not be ſaid that the Apoſtle ſpeaks onely of ſome eceſtatique Hymnes. The *Romane* Church unneth againſt all this. For, there the Word of God is read in an unknowne tongue, the Prieſt bleſſes the people, and renders giving of thãks in an unintelligible tongue, for which cauſe alſo the people ſay no more *Amen* at his giving of thankes.

The Councell of *Lateran* held under *Innocent* the third, in the yeare 1214.

condemnes this abuse in the 9. chapter, in these words. *For asmuch as in the most parts of places, in one and the same City or Diocesse, people of divers languages are mingled, having under the same faith divers ceremonies and customes, we do straitly command that the Bishops of such Cities or Diocesse, provide them with such men that may celebrate the Divine Office unto them, according to the diversity of Ceremonies and tongues, and administer them the Sacraments of the Church, teaching them both by word and by example.*

And it is very remarkable, that yet this day, the Order of Reading is conferred by the Bishop, in these words: *Looke thou diligently to pronounce the word of God, that is to say, the sacred Lection or Reading, distinctly and plainly, that the faithfull may understand them, and be edified thereby.* As may be seene in the Pontificall, at the chapter of the Ordination of the Readers.

It is certaine that under the Old Testament, all the words, and blessings, and Prayers of the publick Service, were said in the vulgar tongue. *David* composed his *Psalmes* in a tongue used among the people. *Christ*, instituting the Holy Supper,

per, spake in the vulgar tongue. And the Apostles and their Disciples have followed his example.

When then the Councell of *Trent* in the 9. Canon of the XXII. Session speaks thus, *Whosoever shall say that the Masse ought to be celebrated in the vulgar tongue onely, let him be accursed*: I say that this venerable Councell excommunicateth Christ and the Apostles, and involves in the same curse, or Anathema, all the Primitive Church, and the Churches of *Ethiopia*, *Syria*, and *Greece*, which yet at this very day have, and ever had their Divine Service in their owne tongue.

Si quis dixerit missam celebrari debere tantum lingua vulgari: Anathema sit.

But the Pope upholdeth the *Romane* language, for to use and inure men to the *Romane* Religion. That language is one of the markes of his Empire. Adde to this, that a language not understood, serves for to keepe the people in ignorance, and remove them farre from the knowledge of the Mysteries.

Neither is it to be omitted, that almost all the passages, both out of the Old and New Testament, that are read in the Masse, begin with an *In diebus illis*: And *In illo tempore*: as if they would import that that was good for those

times. For why doe they adde almost every where these words, which are found but in very few places?

CHAP. XIV.

Of the Kyrie eleison, *and* Christe eleison.

TO this Lecture or Reading, is added a multitude of *Kyrie eleison*, which are *Greeke* words, that signifie *Lord have mercy*. The *Greekes* in their Liturgie have no *Latine* Prayers: But the *Latines* have many *Greeke* prayers in theirs. An evident proofe that the *Latines* received the Christian Religion of the *Grecians*, and were their Disciples. As it appeareth by the History of the *Acts of the Apostles*, where one may see that Christian Religion did passe from *Syria* to *Greece*, and from *Greece* into *Italy* and *Rome*. From thence commeth that the most part of the words used in Religion among the Westerne Christians, are *Greeke* words, as the words *Christ*, *Church*, *Apostle*, *Evangile*, *Baptisme*, *Eucharist*, *Bishop*, *Priest*, *Deacon*, *Exorcist*,

Exorciste, Acolythe, Monke, Litanie, Antiphona, Chresome, &c. All these words have passed from the *Greeke* Church to the *Romane*.

Vpon this *Kyrie eleison*, or *Lord have mercy upon us*, two things are to be observed. First, that it is repeated nine times, which are thrice three. They finde in this number some power, vertue, or efficacie. *Durand* saith, that it is because of the nine Orders of Angels. *Dur. lib. 4. Rational. cap. 12.*

Secondly, that this prayer is condemned by the 23. Canon of the third Councell of *Carthage*, where it is ordained that *When any one officiates at the Altar, all the Prayers must be addressed to the Father.* But this Prayer, *Christe eleison*, is addressed to the Sonne.

Gregory the first, in the 63. Epistle of his seventh Booke, saith, that in the *Greeke* Churches, the *Kyrie eleison* was said by the people, and not by the priest. This is called by the *Grecians* the Litanie.

CHAP. XV.

Of the Gloria in excelsis.

THere followeth after this the *Gloria in excelsis*, that is to say, the *Glory be to God in the highest*, which is the Angels Canticle, *Luke* 2. 14. which passage they have put into the Masse, according to the corrupted vulgar *Latin* version. In the *Greeke* Text, which is the originall, there is, *Glory be to God in the highest, and on earth peace, good will towards men.* But in the Masse, there is *Pax hominibus bonæ voluntatis: Peace unto men of good will.* The Angels sung this Canticle when Christ was borne in a stable. *Innocent* the third, in his 2. Book of the Mysteries of the Masse, chap. 10. saith, that in that stable there was an Oxe and an Asse, according as it is written, *The Oxe knoweth his owner, and the Asse his Masters crib*, Isaiah 1. 3. And that the Oxe did signifie the *Jewes*, and the Asse the *Gentiles*. When this *Gloria* is sung, the Crosse is put betweene two waxe candles lighted, because Christ was the Mediator of peace betweene two Nations,

There is in the Greek ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.

tions, and is the corner stone: as Pope *Innocent* saith in his 21. chapter. Then likewise the Priest passes and re-passes severall times, from one end of the Altar unto the other, because that the Doctrine of salvation passed from the *Jewes* unto the *Gentiles*.

CHAP. XVI.

Of the Collect.

AFter this Canticle, the Priest fetches a turne towards the people, turning from the right hand to the left, and saying, *Dominus vobiscum*, *The Lord be with you*; then he saith the prayer which is called the *Collect*, which is a prayer unto the Father. The name of the whole action, remaines to this part of the Masse. It is the interpretation of the *Greeke* word σύναξις, which signifies a *Congregation*, or *Assembly*: Which is a great abuse of language, to call a prayer *the Congregation*. This *Collect* or *Prayer*, is addressed to the Father, according to the Decree of the third Councell of *Carthage*, Canon 23. which ordaineth, that

Augustinus Breviculo collationis, tertia die. *Confitebantur se Collectam & Dominicum egisse.*

that all the prayers that are said at the sacred Table be alwayes addressed unto the Father. This prayer endeth with an *Amen*: which was in old time the answer of the people. But now the Clarks onely doe sing, and answer one another.

CHAP. XVII.

Of the Gradual, and of the Tract.

THe Gradual or Responsorie followeth after, which are prayers that are diversified according to the Holydayes, which are to be said in number unpeere, because that *Virgil* hath said, *Numero Deus impare gaudet*, as Pope *Innocent* the third saith, in his 2. Booke of Mysteries, chap. 27. And these Orisons must not passe the number of seven, or of five; * because of the five wounds.

These prayers are called the *Gradual*, because it was sung when the Deacon went up the steps or staires of the Pulpit for to read, as † *Rhenanus* upon *Tertullian* saith. But * *Rabanus* and *Durand* say, that this signifieth the steps or staires of humility, and that one must goe

* *Innocent. ibid.*

† *Rhenan. in librum Tertullian. de Corona.*

* *Rabanus lib. 1. de Instit. clericorum cap. 33. Duran. Ration. l. 4. cap. 19.*

goe up from vertue to vertue.

These prayers are said against the expresse defence of the fourth Councell of *Toledo*, Canon XI. where it is forbidden to sing any prayers betweene the Epistle and the Gospell.

To this *Gradual* is added the *Alleluja*, instead of which, in Fast-dayes, the *Tract* is sung, in a doleful and languishing note.

Innocent the third, in his 2. Booke of the Mysteries of the Masse, chapter 35, saith, that after the *Gradual* the priest passeth to the left side of the Altar; because that Christ came not to call the Righteous, but the Sinners to repentance. And in the 31. chapter he saith, that *Andrew* sung the *Gradual*, when he said, *Invenimus Messiam, quod est interpretatum Christus: Wee have found the Messias, which is interpreted Christ.*

CHAP. XVIII.

Of the Proses or Sequences.

TO this *Tract* are added certaine *Proses* or *Sequences* in solemne Festivall

vall dayes. Theſe *Proſes* are verſes in Meeter, ſuch as were made in thoſe times wherein the Monachall poeſie was in its perfection; ſo that it is a *Proſe* in verſes. *Duranti* in his 2. Booke of the Ceremonies of the Church, chap. 22. ſaith, that *Robert*, King of *France*, did compoſe many of theſe *Proſes*. Others have beene compoſed by *Hermannus Contractus*, a *Germane*, and Inventor of the *Aſtrolabe*. That ſerves for to prove their Antiquitie.

The Maſſe-Booke after the uſe of *Paris*, which was in vogue, and bare the ſway in *France* before the new reformation of the Maſſe-Booke, was full of ſuch *Proſes*, ſet downe in a very elegant ſtile. On the Friday after *Pentecoſt*, this *Proſe* is found. *Alma chorus Domini nunc pangat nomina ſummi, Meſſias, Soter, Emanuel, Sabaoth, Adonai, eſt ingenitus, vis, vita, manus, homo, vſion. Alpha caput finiſque ſimul vocitatur & OO. Agnus, avis, vitulus, ſerpens, aries, leo, vermis, &c. Athanatos, Kyrios theos, panton, cratos, iſus. Salvificet nos, cui ſecla per omnia doxa, Amen.*

In the ſame Maſſe-Booke, at the Maſſe of the bleſſed *Mary*, this *Proſe* is to be found

found in Sapphique verſes. *Mariæ præmio, Serviat cum gaudio, fervens deſiderio, verus amor. Tu roſa, tu lilium, cujus decus filium, carnis ad connubium, Traxit amor. Ave manans ſatie, fons miſericordiæ, vera mentis ſaucie Medicina. Tu pincerna veniæ, tu lucerna gloriæ, tu ſuperne gratiæ, Et regina, &c. O felix puerpera, Noſtra pians ſcelera, jure matris impera Redemptori. Da fidei fœdera, da ſalutis opera, da in vitæ veſpera, Benè mori.*

I might produce an hundred of ſuch like as theſe, which are a very cleare proofe, that the barbarouſneſſe of the preceding ages hath helped impiety forward. And that prophane wits have ſported themſelves, and taken delight to thruſt into the Maſſe ſuch things that are ridiculous. Now, the people are farre from deriding, or being offended at it, becauſe all is ſaid in *Latine*, and that they are not inſtructed in the Word of God.

CHAP.

CHAP. XIX.

Of the reading of the Gospell.

After these *Proses* in solemne Masses, the Priest or Bishop speakes againe to the Incense, and saith unto it, *Be thou blessed by him, in whose honour thou shalt be burned.*

Then the Deacon makes a prayer, by which he askes of God that he will purifie his lips with a burning pibble-stone, that hee may worthily declare the Gospell. Now, it is no declaring of the Gospell to reade a Chapter in *Latine*. This prayer was put into the Masse when the people understood what was read. In which they have put a *pibble-stone* instead of a *live coale*; for these words are taken out of the 6. chapter of *Esay*, verse 6. Then the *Deacon* turning himselfe towards the Priest, askes him blessing, saying, *Jube Domine benedicere*, Which are words that have no sense at all. And note that he that sings Masse, doth not blesse the Sub-deacon afore he reade the Epistle: But he blesseth the Deacon before hee reade the Gospell.

For

For what reason, I doe not know. Then the Deacon kisses the hand of the Bishop or Priest, and with his thumbe he makes a signe of the Crosse upon the beginning of the Gospell. Wherefore, I cannot conceive the reason, except it bee for to sanctifie the Gospell, or for to defend it against the assaults and power of the Devill. After this, he makes one signe of the Crosse upon his forehead, one upon his mouth, and one upon his breast, for to be furnished and sheltered on all sides.

Pope *Innocent* the third saith, that the Deacon kisses the right hand of the Bishop, because it is written in the *Canticle*, *His right hand shall embrace me.* But if the Pope doe celebrate the Masse in his owne person, the Deacon kisses his foot, because hee is the Vicar of him whose feet a woman of an ill life did kisse: *Luke* 7. And because it is written, *Worship his foot-stoole*: saith *Innocent* in his 2. Booke, chap. 32. Which is a passage falsified. There is in the *Psalme* 99. 5. *Worship at his foot-stoole.* *Lib. 2. de Myst. c. 36. & 37.*

Then the people come to make their offerings, which the people doe lay at the Popes feet, because it is written in the

the 4. chapter of the *Acts* of the Apostles, that the Disciples brought the price of what they had sold, and laid it at the Apostles feet, as the same *Innocent* saith in his Booke before cited, chapter 37. And in the 38. chapter he saith, that the Deacon, when he would reade, askes the Bishops blessing, because it is written, *How shall they preach, except they be sent Rom.* 10. 15. And in the 39. chapter he saith, that the Gospell is taken from off the Altar, because it is written, that *out of Zion shall goe forth the Law, and the Word of the Lord from Jerusalem, Esa* 2. 3. And in the 40. chapter he saith, that two *Acolythes* goe before the Deacon when hee goes to reade, because Christ sent his Disciples by two and two before him. And that the tapers or wax candles are odoriferous, and of sweet savour, because it is written, *We are unto God the sweet savour of Christ*, 2 Cor. 2. 15.

CHAP. XX.

CHAP. XX.

Of the Nicene Creed.

AFter the reading of the Gospel, the *Nicene* Creed is read: upon which, two things are to be observed. The one, that the *Romane* Church hath rather chused to read the Symbole of *Nice*, than the Symbole of the Apostles. In which *Nicene* Creed, the Article of Christs descent into Hell is not to be found. The other point to be observed, is, that according to the power which is attributed unto the *Romane* Church and to the Pope in the last Session of the Councell of Florence, to add unto the Creed, this Creed is enlarged in the Masse: and there are some clauses added unto it, which the *Nicene* Councel did not put in it, to wit, *qui a Patre filioque procedit. Qui cum Patre & Filio simul adoratur, & conglorificatur. Thomas Aquinas* saith so much, *A new edition of a Symbole belongeth to the sole authoritie of the Pope.* By this, the Reader shall conceive why they

Tom. 3. 2. Quæst. 1. art. 10. *Ad solam auctoritatem summi Pontificis pertinet nova editio Symboli.*

they have rather chused to insert in the Masse the Nicene Creed than the Apostles Creed. For the *Nicene* Creed such as it is set downe in the Masse, serves very much to exalt the Popes greatnesse, and is a proofe of his power to give unto the people new Articles of faith.

This Creed is sung against all seemlinesse and decencie, to make a confession of his sinnes, singing.

CHAP. XXI.

Of the Offertorie.

THe *Offertorie* is a part of the Masse of the most considerable, and which serves for the discovering of the truth and to understand the language of the Ancient Fathers, and discover the origin of the evill. It is compoled of five prayers, whereof *Bellarmin* speakes thus in his 2. Booke of the Masse, Chap. 17. *These five Prayers are not very ancient, and were not said in the* Romane *Church before five hundred yeares agon.* And saith that Pope *Innocent* the third, who wrote about the yeare 1212. makes

makes no mention of them.

For to understand this, we must know that the custome of the ancient Church before they received the people to the Communion, was, that those that would participate of the Sacrament did come to the Offering, that is to say, offered bread and wine, Oyle, fruits, &c. Which gifts were received by the Deacons, and put upon the sacred table, of which Offerings the Pastor of the Church did set aside so much as was needfull to communicate the whole congregation under both kindes. And he made Prayers upon these Offerings, offering them to God in Sacrifice of prayse, and praying to God to stretch his blessing upon them. By these Prayers the Consecration was made, as we have proved in the first Book of the Anatomie of the Masse, Chap. 14. What remained of these Offerings, was for the poore, But with tract of time the Priests have appropriated them unto themselves.

These Offerings or oblations of the People, were called Sacrifices. * *Irenæus* in the 32. and 34. Chapter of his 4. Book, saith, that *we offer unto God in Sacrifice the premises of his creatures*; upon which

* 5. Deinde. *Irenæus lib. 4. c. 32. dicit Ecclesiam offerre Deo sacrificii ex creaturis, i. pane & vino*

places Bellarmin in his first Booke of the Masse, Chap. 27. saith, *Irenee* saith that *The Church offers unto God a Sacrifice of his creatures, that is to say, bread and wine. Cyprian* in his 34. Epistle calleth these Offerings *Sportulas*. And in his Booke of the worke and Almes, he chides a woman that had brought no Sacrifice, and yet did eate her share of the Sacrifices which the Poore had offered. * *Thou art* (saith hee) *rich and opulent, and thinkest to celebrate the Supper of the Lord, thou that lookest not at all upon the Poore mans boxe: thou that comest into the Church of the Lord without a Sacrifice, and takest thy part of the Sacrifice which the poore hath Offered.* † *Theodoret* in his 5. Booke, Chap. 17. *When the time was come to present the gifts upon the Sacred Table.* The second Councell of *Mascons* about Anno 587. in the 4. Canon. * *We ordaine that upon every Sunday the Oblation of the Altar be brought by every one, both men and women. Rabanus Maurus* in his first Book of the Institution of Clarkes, Chap. 7. and 8. † *Let the Subdeacons receive of*

* *Locuples & diveses & Dominicum celebrare te credis, quæ corbonam omnino non respicis, & quæ in Dominicum sine sacrificio venis, quæ partem de sacrificio quod pauper obtulit sumis.*

† ἐπειδὰν δὲ ὁ καιρὸς ἐκάλει τῇ ἱερᾷ τραπέζῃ τὰ δῶρα προσενέγκειν.

* *Decernimus ut omnibus Dominicis diebus altaris oblatio ab omnibus viris & mulieribus offeratur.*

† *Oblationes in templo Dei à fidelibus suscipiant, & Levitis superponendas altaribus tradant.*

the

the Faithfull the oblations in the Temple of God, and give them to the Deacons for to be set upon the Altars. That is the first reason for which the Sacred Table was called an Altar. Of these oblations of the people, see *Cassander* in the 27. Chapter of his Liturgies.

In the Masse there be five Prayers which are called the *Offertorie*, because they were said while the People did bring their Presents and Offerings, as *Innocent* the third saith in his 2. Booke of the Mysteries of the Masse, Chap. 53. "*This name, Offertorie, came from Offering, because that whiles the Offertorie is sung, the Priest receives the Peoples oblations, and the Hostes of the Ministers. For, God loveth a chearefull giver.*

" *Offertorium trahit nomen ab offerendo, quia dum offertorium cantatur Sacerdos accipit oblationes à populis vel hostias à Ministris: Hilarem enim datorem diligit Deus.*

This thing ought to be carefully observed. For it is the key that will bring us to the intelligence, not onely of these prayers of the Offertorie, but also of the whole Canon of the Masse, and the doore by which the abuses have entered.

The Priest then having before him the unconsecrated Hostes, and the unconsecrated wine, maketh this Prayer.

Holy Father, God Almightie, Eter-

hall, receive this immaculate Hoste, which I, thine unworthy servant, offer unto thee my true and living God for my innumerable sinnes and offences and negligences and for all them that assist and are present hereabout: As also for all Faithfull Christians both living and dead, that it may profit me to them unto salvation in eternall life, Amen.

Then he powres some water into the unconsecrated wine, and askes of God that *by the mysterie of this wine and of this water he may be partaker of the Divinitie.* And makes an offering of the unconsecrated Chalice unto God, saying: *We offer unto thee O Lord, the Chalice of the salutarie, beseeching thy clemencie that it may ascend with a sweet savour in presence of thy divine Majestie.* And a little after, *Receive, Holy Trinitie, this oblation which we offer unto thee for the remembrance of the Passion, Resurrection and Ascension of our Lord Iesus Christ, and in the honour of the blessed Virgin Marie, and of the blessed Iohn Baptist, and of the Holy Apostles Peter and Paul, and of these here, and of all the Saints, that it may profit them to honour, and unto salvation to us, and that those vouchsafe*

to

it interceda for us in Heaven, whose memorie we celebrate on Earth. Through the same Christ our Lord, Amen.

Vpon these Prayers we are to obserue, first that the Priest offers vnto God in oblation and Sacrifice, for his own salvation, and for the salvation of the People and of the departed, vnconsecrated Hostes, and wine not yet transubstantiated. And by consequent there is in the Masse two propiciatorie Sacrifices, the one, which is made before the Consecration, by which vnconsecrated bread and wine are offered to God in Sacrifice for the Salvation of the quick and of the dead: the other, after the Consecration, whereby they pretend to sacrifice really the body and blood of Christ. For where the Hostes or things offered are different, the Sacrifices also are different.

In the second place it is to be obserued that in these Prayers, the Priest sacrificing vnconsecrated bread and wine vnto God for the Salvation and Redemption of the quicke and of the dead, offers vnto God an vnagreeable Sacrifice, and no manner of way acceptable: for bread and wine cannot be a price nor

a sufficient Offering, nor fit for the salvation of men; nor for to make the propitiation for our sinnes. *Bellarmin* in his first Booke of the Masse, Chapter 27. speaking of these Prayers, saith, *None ought to deny but that bread and wine are in some kind offered in the Masse: And that by consequent they belong not to the thing which is Sacrificed. That appeares first by the Masse it selfe: for when before the Consecration we say, Receive Holy Father this immaculate Hoste, this word THIS shewes sensibly what we hold with our hand. Now, what we hold is bread.* And he shewes by many examples that the Fathers speake so, and call the unconsecrated bread an Offering and Sacrifice.

5. Prima. *Negari non debet panē & vinum aliquo modo in Missa offerri, & prorsus pertinere ad rem quæ sacrificatur. Hoc patet primo ex Liturgia. Nam cum ante consecrationem dicimus: Suscipe sancta Trinitas, hanc immaculatam hostiā, certè pronomen* HANC *demonstrat ad sensum id quod nunc manibus tenemus.*

These prayers, though corrupted with divers additions, yet nevertheless they are a trace & an imitation of the ancient custome, by which after the People had made their offerings, & that the Deacons had set them upon the Sacred Table, the Pastor of the Church laid aside so much of thē as was needefull to communicate all the people under both kinds: & made upon these offerings Prayers, by which he asked of God that these sacrifices and

oblations of his people, might be acceptable unto him, and might extend his blessing upon them. That was the true Consecration. For we have proved here above, that the Consecration, anciently, was made by the Prayer. That was the Sacrifice that was used then, in which the Faithfull Assistants were both the Offerers and Sacrificers, presenting unto God a Sacrifice of *Eucharist*, that is to say, of *Thanksgiving*, and not a Sacrifice made by the Priest alone, by which Christ should be really sacrificed for our Redemption. Whereupon we have the words of *Pamelius* that are verie expresse in his Notes upon the Book of *Cyprian*, of the worke and Almes, where he exposeth the words of *Cyprian*, who chides a rich woman that had brought no Sacrifice, and ate of the sacrifice which the poore had offered. *Cyprian (saith he) hath regard to that custome in which a whole loafe was offered, of which, being cut into many pieces, every one tooke his part of the Eucharist, especially in Africa and among the Grecians, which custome hath beene since a little changed and altered.* He should have said that that custome was such everywhere

* *Alludit ad eam consuetudinē qua panis integer offerebatur, ex quo in partes concisō singuli partem, præsertim in Africa & apud Græcos sumebant.*

where, and that a whole loafe was not onely offered, but a great quantitie of bread, especially in populous Churches, and that the custome is not a little, but altogether changed. For there cannot be a greater alteration, then to have reduced a great quantitie of solid bread to a small and light round Wafer, which may be blowne away with ones breath: which the Priest eates alone, the Assistants of Communicants being become only meere spectators. The sequell of the text of the Masse shall shew that unto us yet more clearely. These Wafers are vulgarly called in *France*, *le pain a chanter*: But the ignorant people call it *pain enchanté*, *the inchanted bread*.

Such then were the Sacrifices of the Ancient Church: and such were the Prayers upon the offerings of the people, unto which the name of *Offertorie* remains still. But perverse clauses have bin added unto them, and that have altered the ancient simplicity. To wit, that by which unconsecrated bread and wine are offered in sacrifice for the salvation of the quicke, and of the dead. *Item*, that clause by which this sacrifice is offered to God, in honour of the Saints. Surely the

the Holy Supper was instituted in honour of God, and in commemoration of the death of Christ; and not in the honour of *S. Hubert*, or of *S. Dominick*. Sacrifices are made in honour of him to whom they are offered. Not than in the honour of Saints. It is an honour which the true Saints never demanded, and which God never commanded. Vnder the Old Testament it would have been enough to have beene stoned to death, if any man had offered sacrifices unto God in honour of *Abraham*, or of *Jacob*. But chiefly and above all, is the impiety horrible, when after the pretended Transubstantiation they sacrifice Christ in honour of the Saints: as if the Priest should say to Saint *Nicholas*, or to S. *Barbara*, *I sacrifice the Sonne of God to thine honour.* This is to advance Saints above Christ. Those that give almes in honour of God, or for his sake, doe acknowledge that God is more excellent then their almes. And these words are to be noted, *ut illis proficiat ad honorem, That this oblation profit them to honour.* Truly, this honour brings them not any profit.

In the same Orison the Priest prayes to God to make the Saints to pray for us

us, as if God should say to S. *Peter*, *O Peter! I advise thee that such a Lock-smith of such a towne, dwelling in such a street, prayes thee to pray to me. Wherefore, pray me for him, and then I shall advise whether I shall heare thee or no.* For our Adversaries hold, that God doth not alwayes heare the Saints, or grant their requests. By this prayer, men doe not goe from the Saints to God, but they goe from God to the Saints. If God hath resolved to doe that which wee aske of him, he will not make the Saints to beseech him for it. But if he have resolved to deny us, he will not say to the Saints, *Pray to me*, for to receive a refusall.

It is also to be observed, that there is but *Peter* and *Paul* that are named here, because they are held to be the Founders of the *Romane* Church. Yet nevertheless, their writings are forbidden unto the people, and the reading of them is not permitted.

These words, *of Chalice of Salutaris*, are taken out of the 116. *Psalme*, where there is according to the version of the *Romane* Church, *Calicem salutaris accipiam*: Which is a passage corrupted.

There

There is according to the *Hebrew*, *I will take the cup of salvation.* The *Psalmist* hath regard to the effusion of Wine, which was made upon the offering, in the Sacrifices of Prosperity and of Thanksgiving.

Among these Prayers of the *Offertorie*, in solemne Masses, the Priest blesses the Incense through the intercession of S. *Michael*, who stood at the side of the Altar of Perfume, and of all the Elect. But it is not probable that *Michael* the Archangel, and all the Elect, would joyne together to intercede towards God for the blessing of some graines of Incense. I know not whence this opinion did proceed, that *Michael* the Archangel is the Gardian and Protector of the Kingdome of *France*. Whereupon also *Lewis* the *XI.* instituted the Order of the Knights of S. *Michael*, in honour of him. And none but this Angel hath his Holy-day: Which is not a small priviledge.

CHAP.

CHAP. XXII.

Of the Priests washing of their hands.

IN the midst of the *Offertorie* the Priest washeth his hands for the second time, because it is written, *Amplius lava me*, Psal. 51. And, *I have washed my bed with teares every night*, Psal. 6. When he is washing, he saith, *I will wash mine hands among the Innocent, and will compasse thine Altar, O Lord.* Which is a passage corrupted, of the *Psal.* 26. For there is in the *Hebrew*, which is the Original, *I will wash mine hands in innocency.* Where by the hands, externall action are understood, as in *Psal.* 24. 4. And by washed hands are understood, the pure and innocent actions. Moreover, this washing of hands is an indifferent thing of its nature, and which we do not blame. The Priests under the Law, washed themselves at the doore of the Tabernacle. And in the Ancient Church there be some examples of it. The Pagans also washed themselves before they sacrificed.

For he had washed once before in putting on his vestments.

sacrificed. *Plautus* in the *Aululari*a, *Nunc lavabo ut rem divinam faciam.* And in the same place, *Ego nisi quid me vis lavatum ut sacrificem.*

CHAP. XXIII.

Of the answer of the people. Of the silence of the Priest, and of the secret Prayers.

THe *Offertorie* being ended, the Priest kisses the Altar, fetches a turne of his body towards the people, and saith, *Pray, Brethren, that this mine and your Sacrifice may bee made acceptable to God.* Seeing he speakes to the people, it were the peoples part to answer. An evident proofe, that when this piece was put into the Masse, the people understood what the Priest said. *Durant*i in his 2. booke of Ecclesiasticall Ceremonies, chapter 29. saith, after *Alcuinus*, that the people ought to answer with a loud voyce. At this day not onely the people doe not answer, because all is said in *Latine*: but though even the Priest should speake in *French*, yet the people could

tould not answer, because the Priest speakes these words with a low voyce, with a murmur which savours much of silence it selfe, as the Councell of *Trent* ordained it. A Clarke therefore answereth for the people: and th: Priest answereth in secret *Amen*. And hee addeth some secret *Orisons* which no body understands. Their Doctors give a reason for this, to wit, because that *silentium Sacerdotis latibulum Christi significat*, *The silence of the Priest doth signifie that Christ hid himselfe*: And because that the Apostles, before the Lords Passion, confessed him but secretly. The *Greek* Churches say all with a loud voyce, even the very words of Consecration. For they follow the example of Christ, and of the Apostles. The Councell of *Laodicea*, in the 19. Canon speakes indeed of a Prayer which the people say to themselves, without being heard: But, no example nor rule in the Antiquitie shall be found, that ordaineth that the Priest ought to speak to the people with silence, and without the people may understand him. It is a mocking of a man to speake to him onely in wagging ones lips, or muttering words betweene the teeth

Innoc. III. lib. 2. cap. 54. Thomas 3. par. q. 83. art. 4. ad 6.

teeth without any sound. But these things that would be absurd and ridiculous in the civill societie, are found to be good in Gods Service. As if Religion were made of purpose to bereave us of common sense.

During this silence, the Priest hides the *Patine* under the cloth called the *Corporall*, and that, forasmuch as the Apostles hid themselves, and fled, during the Sacrifice of the Crosse. *Innocent* the third, *lib. 2. cap. 59.* Who likewise in his 58. chapter, saith, that the Priest makes the * signe of the Crosse upon the *Patine* where the Hostes are, and upon the Chalice; to drive away the Devill, lest he should prevaile against the Priest, or the Sacrifice; that is to say, against the Hoste.

* *Efficit super ea crucis signaculum, ut per crucis virtutem omnes conatus diabolicæ malignitatis effugiat, ne contra sacerdotem, vel sacrificium aliquo modo prævaleat.*

Durand in the 30. chapter of his 4. Booke, saith, that in this place the Priest or Deacon takes the Bishop by the hands, and lifts him up as for to awake him; because it is written, *Awake thou that sleepest, and arise*, Ephes. 5. 14.

CHAP. XXIV.

Of the Preface.

AFter this benumming or drowſineſſe, in which the Prieſt by his ſilence hath counterfeited one that were aſleepe, he awakes in a ſtart, and cryes out with a loud voyce, *Per omnia ſecula ſeculorum*, and begins the preface by way of Dialogue, wherein the Prieſt ſpeaketh, and his Clarke anſwers him; then he addeth a Prayer longer than ordinary, whoſe ſubſtance is good: ſaith three times, *Sanctus, Sanctus, Sanctus*, *Holy, Holy, Holy*, mingleth with it ſome *Hebrew* words, *Sabaoth* and *Oſanna*. The Prefaces doe change according to the Feſtivall dayes.

CHAP. XXV.

CHAP. XXV.

Importance of the Canon of the Masse. Of the Secret. Of the Fanne. And of the Hastinesse.

ALL that is said in the Masse to this very place, is but a preparation to the Canon of the Masse, which is the principall part of the Masse, and which doth not change according to the Feast dayes.

Of this Canon of the Masse, the Counsell of *Trent* hath pronounced this judgement, in the XXII. Session, Can. 6. *If any man shall say that in the Canon of the Masse there is any errour, and that for that cause it must be abolished, let him be accursed.* This Counsell would not fulminate a curse against them that shall finde fault with other parts of the Masse, and shall finde abuses in them. Yet nevertheless the truth is, that after the Holy Scripture wee have nothing more strong against *Popery* than this Canon, which seemes to be planted of purpose to batter downe in ruine the *Romane* Church. Purgatory,

Merits, Transubstantiation, the unknowne tongue, and privat Masses are plainly condemned therein: as I will shew.

This Canon is also called the *Secret*, because the Priest is to pronounce it with a low voyce, for the same cause which I have deduced here above in the 7. chapter. The Pope *Innocent* the third in his 3. Booke of the Mysteries of the Masse, chapter 1. and *Durand* in the 4. Booke of his Rationall, chap. 35. say, that this Canon requireth a devotion and attention of the heart, because that the Bees dying, spoyle the sweetnesse of the oyntment, which must bee driven away with the fanne of the spirit: and that for this cause, they use a fanne in Summer, for to drive away the flyes when the *Secret* is said.

Durant. l. 4. cap. 35. *Ad quod significandum æstivo tempore materiale flabellum, cum secreta dicitur, adhibetur.*

This Canon or *Secret*, is to be said not onely with a low voyce, but also hastily, and as in post-haste, because (say their Doctors) the *Israelites* did eate their Paschall Lambe hastily. They observe also that the first letter of the Canon is a T. which represents the Crosse, but having no top, because Christ had not whereon to rest his head.

CHAP.

CHAP. XXVI.

Observations upon the first Prayer of the Canon.

THe first prayer of the Canon begins thus: *Wee beseech thee therefore most gratious Father, through Christ thy Sonne our Lord, and aske of thee that thou wilt accept and blesse these gifts, these presents, these holy immaculate Sacrifices, which in the first place we offer unto thee for thy holy Catholick Church.*

This prayer is said immediately after the *Offertorie*; during which the people anciently did offer their offerings of Bread and Wine, and Fruits, which the Deacon did set on the sacred Table: Upon these offerings the Priest made this prayer, asking of God that hee would bee pleased to accept *THESE GIFTS AND PRESENTS* which the people made, and to powre upon them his blessing. But the doctrine being changed, these words likewise have changed their signification. For at this day, by these *gifts*, *presents*, and *sacri-*

Hæc dona, hæc munera.

fices, is understood a round and light Wafer yet unconsecrated, which by a great abuse of language is called *Gifts, Presents, and Sacrifices*. This change appeareth chiefly by this word of *SACRIFICES* in the plurall. For a multitude of offerings, and a great quantitie of bread and wine, may be called *Sacrifices*, because they were the offerings of many persons: But a little Wafer offered by the Priest alone, cannot be called *Sacrifices*.

Note especially that in this prayer, the Hoste, not yet consecrated, is called a *Sacrifice*. Which thing doth not agree with the Doctrine of the *Roman* Church, which doth not pretend to sacrifice unto God any unconsecrated bread: Except there bee in the Masse two Sacrifices. The one, by which unconsecrated bread is sacrificed for the salvation of the Church: and the other, by which they pretend to sacrifice really the true body of Christ. *Bellarmine* in his 2. Booke of the Masse, chapter 21. acknowledgeth there is an impropriety in the word *offerimus*, and saith that it is put for *nos offeremus*. Yet notwithstanding, he himselfe, in the same chapter, §. *Sed facilis*, acknow-

acknowledges that in the Masse are made two divers oblations; so that the word Masse in the singular, signifieth two Sacrifices.

Note also, that by the Catholick Church, that is to say, Vniversall, he understands the *Romane*, which is but a particular Church, much corrupted.

The Priest goes on in these words. *Which* [Church] *vouchsafe to pacifie, unite, and governe through all the earth: With thy servant our Pope, and our Bishop, and our King, and all the Orthodox Guardians of the Catholick and Apostolick Faith.*

Vpon the word *Pope* is to be observed, that anciently all Bishops were called *Popes*. *Hierome*, writing to *Austin* Bishop of *Bona* in *Africa*, calls him *Pope*, *Sidonius Apollinaris* calleth so all the Bishops of the *Gaules*, to whom hee writeth.

This custome of praying in the publick Service for the *Romane* Pope, was not used in the first ages. Neither was it ever practised in the Churches of *Egypt*, nor of *Syria*, nor of *Africa*, nor of *Armenia*, nor of *Ethiopia*. In the Liturgies described by *Clemens* and *Justin Martyr*, and by the Author of the Ec-

clesiasticall Hierarchie, no mention is made of the *Romane* Pope. As for the *Greeke* Churches of the fift and sixt age, whilest the Church of *Constantinople*, and that of *Rome* were joyned in one Communion; the Church of *Constantinople* in the publick writing tables, which were called *Diptyches*, named the Bishop of *Rome*, and the other Patriarchs. The same honour was also rendred unto the Patriarch of *Constantinople* in the Church of *Rome*: This mutuall nomination was a marke of concord: But when any quarell did arise between these two Bishops, (which hath hapned very often) the Bishop of *Constantinople* did blot out of the *Diptyches* the name of the Bishop of *Rome*, as of an execrable man, and whose memory ought to bee extinct in the Church. *Acacius*, *Flavitas*, and *Eupherius*, Bishops of *Constantinople*, used *Felix*, and *Gelasius*, and *Hormisda*, Bishops of *Rome*, after that manner: And the same Bishops of *Rome* likewise handled the Bishops of *Constantinople* after the same sort. This History is to be seene in *Nicephorus*, and in *Liberat*, and in *Baronius*, from the yeare 483. to the yeare 518.

In

In this prayer of the Canon, the Pope is named before the King, whereat no man should wonder, since hee makes Kings to kisse his pantoffle, and brags to have the power to depose them, and to take away both their Crowne and life: yea, so farre as to cause Kings to bee whipt by Monkes, as hee did *Henry* the second, King of *England*. Of this unequalitie betweene the Pope and the Kings, we have a Decree of Pope *Innocent* the third, in the Tit. 33. of the first Booke of *Gregory* the IX. his Decretals, wherein *Innocent* proveth that the *Roman* Bishops are far greater then Kings, because it is written, that *God made two great lights*, the Sunne and the Moon: and saith, that the Sunne is the Pope, and the Moone the Emperour. Whence he gathers, that the Pope is so much greater then Kings, as the Sunne is greater than the Moone. * Whereupon the Canonists Glosers, great Astronomers, have set in the margent, that since the Sunne is seven and forty times bigger than the Mone, we must say that the Pope is seven and forty times greater than Kings. An Pope *Bonifacius* the eighth, in the Extravagant, *Unam sanctam*, proveth that

Genes. 1.

* *Cum terra sit septies major Luna, Sol autem octies major terra, vestat ergo ut Pontificalis dignitas quadragies septies sit major regali dignitate.*

that he hath a soverain power, both over all the Spirituall and over all the Temporall in the World, because it is written, that *In the beginning God created the Heaven and the Earth.* The Popes have begun to speake thus, since they became so great earthly Princes through the liberality of our Kings of *France.* For before, the Emperours and the Kings of *Italy*, though Christians, did punish them by death, imprisonment, deposition, banishment, and fines: made use of them in Ambassages. And took of the Bishops of *Rome* a summe of money for their reception in their Office or charge. The Emperour *Maxentius*, a *Pagan*, made use of *Marcellus* * Bishop of *Rome*, to take away the dung out of his stable. In those times the Bishops of *Rome* did shine in vertues and Martyrdomes, and had neither Court nor Guards, caused not themselves to be worshipped, nor carried three Crownes upon their head: Gave no Indulgences, Canonized no Saints, drew no soules out of Purgatory, which then was not yet invented.

* Baron. An. 309. §. 5.

In the same prayer the Bishop is put before the King, which is no great wonder, since that the least priests prefer them-

themselves before Kings. In my first Booke of the Anatomie of the Masse, chap. 21. I have produced many passages, wherein the priests doe bragge that they are Gods, and doe surpasse in dignity the Angels, and the Virgin *Mary*. For they make God with words, which the Angels cannot doe, and (if we beleeve them) they create their Creator, and do forgive the sins committed against God in quality of Judges: so that they bee Judges in Gods owne cause. For these causes *Baronius* in the 57. yeare of his Annals, §. 31. saith, that * *Christs Priests are farre more excellent than Kings.* And a little after, † *None can doubt but that the Politick Principalitie is subject unto the Sacerdotall.* For he attributes the quality of Princes unto the priests. Wherefore hee judges that S. *Martin* did wisely, when he would have a priest at the Table to drinke before the Emperour. For he maintains * that even in civill things, Kings ought to bee governed by the priests. *Durand* in the 4. Booke of his Rational, chap. 36. hath these words: *What some men adde touching the Bishop and the King, is a new tradition.*

About the end of this prayer, the priest prayes

* §. 31. *longè præstare Christi Sacerdotes regibus.*

† §. 32. *Politicè Principatum Sacerdotali esse subjectum nulla potest esse dubitatio.*

* §. 34. *Omnes æquè suis Sacerdotibus obedirent eorumq; arbitrio regerentur, etiã in his quæ ad politicum spectarent imperium.*

prayes for the Orthodoxes. Pope *Innocent* the third, in his 3. Booke of the Mysteries of the Masse, gives us the Etymologie of this word *Orthodoxes*, saying, *Orthodoxi, quasi recte glorioſi dicuntur.* He thinkes that this word Oxthodox, ſignifies *rightly glorious.* For the Popes have the gift of not erring in Etymologies, aſwell as in not erring in the faith. *Durandi* approves of this Etymologie: For he was a man as learned in humane, as in divine learning.

Lib. 2. de Ritib. Eccl. cap. 33.

CHAP. XXVII.

Obſervations upon the ſecond Prayer of the Canon, which is the Memento *of the living.*

THe Canon of the Maſſe hath two *Mementos*, the one for the living, the other for the dead. That of the living begins thus: *Remember O Lord, thy men and women-ſervants*, N. *and* N. *and all them that aſſiſt hereabout, whoſe faith is knowne, and whoſe devotion is manifeſt unto thee.*

In this place where two *N. N.* are marked,

marked, the priest stops himselfe a little, and names in secret those that have given him a piece of money to be remembred and recommended in the *Memento* of the Masse. It is presumed piously that he names them in secret, seeing that he is paid for it. Yet nevertheless none can be certaine of it; because no body heares or understands him. Commonly, those cause themselves to bee named in the *Memento*, that want meanes to buy particular Masses, that are purposely said for them, or that will not spend so much.

We see by *Cyprians* 60. Epistle to the Bishops of *Numidia*, that the names of those that had contributed liberally to the redemption of Captives, were publikely named. The same was practised in S. *Hieromes* time, towards those that had given to the Church, who upon the 11. chap. of *Jeremy* speaks thus: * *Now is recited publikely the names of those that give offerings: and the redemption of sinnes is changed into praise.* He saith the same upon the 18. chapter of *Ezechiel*. *The Deacon* (saith hee) *recites publickly the names of those that have offered, (saying) that woman hath offered so much, this man hath* † *scientia.*

* *Nunc publicè recitantur offerentium nomina & redeptio peccatorũ mutatur in laudem.*

† *Publicè Diaconus in Ecclesiis recitat offerentiũ nomina, tantum offert illa tantum ille pollicitus est placentque sibi ad plausum populi, torquente conscientia.*

hath promised so much, and they delight in the applause of the people, whilest their consciences torment them. This reciting of names in publick, is condemned in *Charlemaines* Capitularies, *lib. 1. cap. 54.*

This abuse ceasing, another is come in its room, whereby priests do sell their prayers, and take money of those which they recommend in the Masse. Would the holy Supper of the Lord be of greater efficacie to a faithfull man, that hath wherewithall to pay, than to him that hath not? *Gabriel Biel* in his 25. lesson upon this Canon, saith, that if any one dying, bequeath any thing to the Church by Testament, and that his heires will not pay to the Church what the Testator hath bequeathed her, this Testator is frustrated of the suffrages of the Church: For why should he have any prayers and suffrages without money?

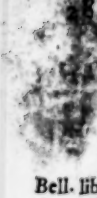
The priest pursues, and saith, *For whom we offer unto thee, or they offer unto thee, this sacrifice of praise for themselves, and for all theirs, for the redemption of their soules, for the hope of salvation, and of their health, and render their vowes unto thee, true and living God.*

One part of this prayer is ancient, the

the other part is new. This prayer was said in *France* since the time of *Charlemaine*. For it is inserted in the 178 chapter of the 6. Booke of his Capitularies. But without these words, *Pro quibus tibi offerimus, for whom we offer unto thee.* By which words they understand at this day that the priest offers a sacrifice for the people. But anciently this prayer was said upon the peoples offerings: Wherefore it was only said, *Who offer unto thee this sacrifice of praise.* For they were the oblations of the people, and not of the priest, which offered nothing of his owne.

In the same prayer there is an evident untruth in these words, *Who offer unto thee a sacrifice of praise for the redemption of soules.* Indeed the offerings of the people are justly called sacrifices of praises and thanks-giving, but are not the redemption of the soule. Surely, praises are not a redemption. A prisoner of warre, or for debts; by prayses shall never pay his ransome. That if by this sacrifice of redemption they understand the sacrifice whereby they pretend to sacrifice the body of Christ; besides that the Consecration is not yet made,

when



when this prayer is said, and that the priest speakes in the present tense, saying, *We offer*, and not *We shall offer*; It is certaine that even after the Consecration, Christ cannot be offered in sacrifice for our redemption. For as *Bellarmine* saith, *Christ now can neither merit, nor satisfie for us; but only impetrate.* There is no other ransome for our sinnes but Christs death. Now, Christ doth not die in the Masse. That if to apply the sacrifice of the Crosse, Christ must be sacrificed againe; hee must also be put to death againe, for to apply his death unto us. As the application of a plaister is not a plaister, so the application of a sacrifice is not a sacrifice. Now wee shall see hereafter that these words, *Pro redemptione animarum*, were not in the *Ambrosian* Office, used in *France* 400. yeares before *Charlemaine*. But this clause is of the *Romane* Office, which *Charlemaine* gave unto the *French*, against their will. S. *Austin* in the 20. chapter of his first booke, against the adversary of the Law and the Prophets, calleth the Holy Supper a sacrifice of praise, and the word *Eucharist* signifieth *Thankes-giving*.

Bell. lib. 2. de Missa, cap. 1. §. 2. *Christus nunc nec mereri, nec satisfacere potest, sed tantum impetrare.*

Besides the redemption of soules, the priest

priest saith, that this sacrifice is offered for the health or incolumitie of the offerers: and as *Innocent* saith, in the 7. chap. of his 3. booke, *Pro salute mentis & incolumitate corporis. For the salvation of the minde, and for the health of the body.* Wee doe not blame the prayers that are made for to obtaine of God the temporall blessings: But it is an abuse to sacrifice Christ for that purpose, or beleeve that that was one of the ends for which the Holy Supper was instituted. Christ giving the Cup, said, that *it is the blood of the New Testament, shed for the remission of sinnes*: But not for the health of the body, lesse yet for the curing of horses or sheep, or for to preserve the Vines from a white frost, as the *Romane* Church doth: for they have made of the Masse a plaster for all diseases, that they might draw gaine on all sides.

CHAP. XXVIII.

The third Prayer of the Canon of the Masse, wherein the Virgin Mary is preferred before Christ.

THere followes after a prayer, which makes every man that feareth Christ tremble, in which the Priest saith, *Communicating and veneratingIN THE FIRST PLACE the memory of the glorious ever Virgin Mary, Mother of God, and of our Lord Jesus Christ.*

Could one finde a greater depravation of the Holy Supper, or a greater contempt of Christ, than to say that this holy Sacrament is celebrated for to make a commemoration *IN THE FIRST PLACE* of the Virgin *Mary*, putting *Jesus Christ* who is God, and Eternall Sonne of God, and the sole Redeemer of the Church, in an inferiour ranke? Christ instituting his holy Supper, said, *Doe this in remembrance of me*: He said not, *make commemoration of my Mother in the first place, and of me in the second place*: and note that this *in the first place*, was so

so well liked by the *Roman* Church, that it is inserted in the most part of the Prefaces that are said in solemne Holydayes, where no other Saint is named. Which thing I doe observe expressly, to the end they may not say that by this word *Imprimis*, the Virgin onely is preferred before the Saints.

Gabriel Biel, in his 32. lesson upon the Canon of the Masse, renders the reason why in the Eucharist they honour in the first place, and principally, the memory of the Virgin *Mary*; to wit, *because she is our refuge, and most safe Sanctuary in our afflictions; and because she was Ministratrix, and most liberall dispensatrix of this Sacrifice.* Then he addeth, that *shee was made all things to all, opened to all the brest of mercy, that all might take of her fulnesse. That she is the redemption of the Captives, and the health and cure of the sicke; that she gives the remission unto sinners, grace to the righteous; so that nothing is hid from her heat.* And saith after *Bernard*, *She is my chiefe confidence, and all the reason of my hope.* She is called *the Inventrix of grace, and she that hath bruised the head of the Serpent.* Wherefore, in the *Missal* of *Paris*, it is said to her, *Jure matris impera Redemptori:* *O felix puerpera jure matris impera Redemptori.*

demptori: *Command to thy Sonne by right of a Mother.* The same Doctor in his 8o. lesson, hath these words: *Wee have our refuge first to the most blessed Virgin, Queene of Heaven, unto whom the King of Kings, the heavenly Father hath given the halfe of his Kingdome. Which thing was signified in Queene Esther, who being come to appease the King Assuerus, the King said unto her, though even thou shouldst aske me the halfe of my Kingdome, it shall be given thee. So the heavenly Father having Justice and Mercy, as the principall good things of his Kingdome, hath reserved Justice to himselfe, and hath left mercy to the Mother Virgin.* S. *Bonaventure* hath composed a Psalter in honour of the Virgin, which is no other thing but the hundred and fifty Psalmes of *David*, wherein they have taken out the name of God, and put in the roome the name of the Virgin. She hath in the *Romane* Church many more Churches and Festivall dayes, than Christ hath.

They say for an excuse that those titles are given her, because she brought forth Christ, who is the Redeemer and salvation of the world: It is as if I should say, that *Davids* Mother did kill *Goliah*, because

cause she brought him forth that killed *Goliah*; And that *Virgils* Mother composed the *Æneids*.

Briefly, it is no wonder if in the *Romane* Church they speake of the Virgin *Mary* with as much, yea, with more respect than of Christ himselfe, since that in the Masse she is preferred before Christ: a thing which is new, and which is not to be found in the ancient Offices and Liturgies. Of the holy and blessed Virgin they have made an Idol: They will have her to have beene transported bodily into heaven, and crowned Queene of Heaven, and Lady of the World. Which is a fable rashly and presumptuously forged, and unknowne to antiquity. For, that Sermon of the Assumption of the Virgin, which is found in the 9. Tome of Saint *Austin*, is false and counterfeit. *Bellarmine* in his Booke of Ecclesiasticall Writers, puts this Sermon among the workes that are doubtfull, and of an uncertaine Author: *Possidius* made an *Index* or *Catalogue* of all S. *Austins* works, wherein this Sermon is not to be found.

After this the priest going on, hee makes a denumeration of Saints, to the number of XXII, among whom there

are five Popes: that is the end for which so many Saints are named, that the Popes may share in this honour: and it is to be noted, that in this place *Linus* is put the first, as the first successour of *Peter* in the Episcopacie of the Citie of *Rome*. And that, against the testimony of *Tertullian*, in the 32. chapter of his Booke of Prescriptions; and of S. *Hierome* in his first Booke against *Jovinian*, and upon the 52. chap. of *Esay*, who place *Clemens* immediately after S. *Peter*, not in the Apostleship, nor in the Supremacie over the Church of the whole world, but in the Episcopacie, or Bishoprick of the Citie of *Rome*, and of the Citie of *Antioch*.

Nevertheless, in this long nomination of Saints, we have a trace of the ancient custome, to make in the Eucharist a commemoration of the Saints departed, Patriarchs, Prophets, Apostles, Martyrs, &c. But not to name such and such, for whom money hath beene paid to draw them out of Purgatory.

As concerning that which the Priest addes, *Through the merits and prayers of which Saints we beseech thee we may be armed with the succour of thy protection:* it hath beene handled here above in the 8. chap.

8. chapter, where we have ſhewed that no man can either merit ſalvation, or the grace of God for himſelfe, much leſſe for another.

CHAP. XXIX.

The fourth Prayer of the Canon.

THe prieſt addeth, *We pray thee therefore, Lord, that beeing appeaſed, thou mayeſt receive this oblation of our ſervitude, but alſo of all thy family; and that thou mayſt diſpoſe our dayes in peace, and that thou mayeſt command that wee be drawne from the everlaſting damnation, and that wee be numbred into the flock of thine Elect.*

Theſe words *of our ſervitude*, for, *wee thy ſervants*, ſhew manifeſtly that this prayer was added unto the Maſſe in a barbarous age, wherein they did ſay, *Placuit noſtræ mediocritati ſubtiliter intimare veſtram fraternitatem*. Of which phraſes are ſtuffed the Epiſtles of the Biſhops and Clergy-men of the ſeventh age, and others following.

But the words whereby the prieſt asks of God, that he will command that both

himselfe and the people assisting there, be counted and put into the number of the Elect, are senseleſſe, and are contrary to the doctrine received in the *Romane* Church, which doth beleeve with us that the Election is not a commandement, but a decree of the Counsell of God. For, to whom would they have God to command that we be counted, or put into the number of his Elect? Is there any other but God that can put us into that number? Or would the priest have God to make this commandement unto himselfe? Or will he have God to command unto men, to reckon one another into the number of the Elect; seeing God reveales not unto men the secrets of other mens election?

And since that the Decree by which God hath elected and predestinated certaine men unto salvation, is an unchangeable Decree, and which God made from all eternitie: How would they have God to make thereupon a new Commandement, either to himselfe, or to another? and to put afresh some persons into the number of his Elect? He that prayes that any man may bee put into the number of the Elect, presupposeth that he is not

yet

yet in the number of the Elect, but may bee hereafter. This prayer is as fit, and as much to the purpose, as if I should aske of God that hee would command that the Moone should bee placed and reckoned among the Planets, or the earth among the Elements, and make thereupon a new Commandement. If those whom the priest prayes for be elected, the priest requires God to do that which he hath already done, as if hee should aske of God that hee may create the World. But if they be reprobate, hee prayes God to change his eternall Decree of reprobation.

It is well done to aske of God eternall salvation for ones selfe, and for others; because it is a good which is not yet enjoyed, and whereunto we doe tend, and which the faithfull shall one day receive. But we ought not to aske of God to be elected, nor that he should elect us. Only wee should aske of God to notifie unto us our election, and to make us feele the effects thereof. But this notification by the Spirit of God, is not a Commandement, but an inward testimony of the Spirit of Adoption. Certainely, this prayer was thrust into the Masse by some very

very ignorant man. *Gabriel Biel* in his 23. lesson, saith, that no body answers *Amen* to this prayer, except the Angels that assist at this Service. By the same reason they must say that in Masses where the priest is alone, when the priest saith, *Take yee, eate yee*, he speakes to the Angels, who having made a great Journey, should have a good stomack to their victuals.

CHAP. XXX.

The sequell of the same Prayer.

THe priest addes in the prosecution, this, *Which oblation, thou O God, vouchsafe in all things to render blessed,† ascript,† reasonable,† and acceptable,† that it may be made unto us the body,† and the blond,† of thy beloved Sonne Jesus Christ our Lord.*

If there bee any clause in the Masse that deserves to be weighed, and attentively considered, it is this. For, by the providence of God, this prayer hath beene preserved for us, such as it was in the time of S. *Ambrose*, when the Transub-

Transubstantiation was not yet invented. It is extant in the fift chapter of the fourth Booke of Sacraments, attributed to Saint *Ambrose*, in these words: *Dicit Sacerdos, Fac nobis hanc oblationem ascriptam, rationabilem, acceptabilem, quod est FIGURA corporis & sanguinis Domini nostri Jesu Christi.* That is to say, *The Priest saith, Grant that this oblation be imputed unto us as reasonable, acceptable, which is the FIGURE of the body and blood of our Lord Jesus Christ.*

This prayer still remains in the Masse, but with a notable change and alteration. For, insteed of these words which were in the ancient Service, *Quod est figura corporis & sanguinis Domini nostri Jesu Christi, Which is the figure of the body and blood of our Lord Jesus Christ*, they have put in, *Ut nobis corpus & sanguis fiat dilectissimi filii tui, &c. That it bee made unto us the body and blood of thy well-beloved Sonne.* That cannot bee enough considered. And by that, one may see the progresse of the abuse, and of the Mysterie of Iniquity.

Now the Church of *Milan*, and all the Churches that were subject to the Archbishop of *Milan*, have by the space of

of divers ages retained the *Ambrosian* Service where this clause was, till the time of *Guy* Arch-Bishop of *Milan*, who in the yeare 1058. following the trace of his Predecessors, who never were subject unto the Church of *Rome*, called a councell in *Fontaneta* neare *Novara* in *Lombardie*, in which among other articles he condemned the Celibat of the *Romane* Church: then, the Churches of the teritorie of Milan retained still the ancient Service where this clause was, which is odious to the *Romane* Church. But the Pope *Nicolas* the second, to reduce the Church of *Milan* to his obedience, sent *Petrus Damianus* a Cardinall, Bishop of *Ostia*, who laboured therein with great dexteritie; and wonne and prevailed with the said *Guy* Arch-Bishop of *Milan*. Against whom, and against *Damianus*, the people and Clergie of *Milan* arose with vehemencie, saying, * *That the Ambrosian Church ought not to be subject to the Romane Lawes, and that no right of judging or disposing of any thing in the said Sea, belonged to the Romane Bishop. It is too unworthy a thing (said they) that the Church of Milan which in the time of our Predecessors hath alwayes*

* Ex Sigonio libro de Regno Italiæ. *Non debere Ambrosianam Ecclesiam Romanis legibus subjacere. Nullamque judicandi vel disponendi vim Romano Pontifici in illa side competere. Nimis indignum (inquiunt) ut quæ sub progenitoribus nostris semper extitit libera ad nostræ confusionis opprobrium alteri(quod absit) Ecclesiæ sit subjecta.*

alwayes beene free, should now (which God forbid) be subject to an other Church to our shame and confusion. But *Damianus*, by the helpe of the Arch-Bishop, appeased the sedition, and caused the Church of *Milan* to submit her selfe to the yoak of the Pope, which yoake she shaked off a little after, and put her selfe againe into libertie. Whereat Pope *Nicolas* being angry, he excommunicated all the Bishops and Priests of *Lombardie*. And *Petrus Damianus* wrote letters unto them, wherein among other things he saith unto them, *That is no new thing in the Church of Milan, in which there hath beene men alwayes of different doctrine, and that began with Auxentius and with Ambrose*, placing *Ambrose* in the same ranke of *Auxentius* an heretick. This storie is to be found in *Sigonius* in his 9. Booke of the reigne of *Italie*, and in *Peter Damians* Epistle to *Hildebrand*, who afterwards was Pope, and called by the name of *Gregory* the seventh: And in *Baronius*, in Anno 1059. *Durand* also in the first Booke of his Rational, Chap. 2. speaking of the Ambrosian Office, taxes *Ambrose* for having *introduced many things according to the Custome of the Grecians.* Finally

Finally, under *Alexander* the second and *Gregorie* the seventh, the Churches of the territorie of *Milan* being troubled with seditions raised and stirred up by the Popes of Rome, were oppressed and brought to the subjection of the *Romane* Church.

Vpon the same prayer thus disfigured, it is to observed that the Priest askes and desires of God that this oblation be made the body of Christ: presupposing that it is not yet Christs body, and that it was already an oblation before the Consecration. So here bee two oblations, the one which is Christ, the other not. Vpon the same words the Priest dispatches six signes of the Crosse with great speed and celeritie, for he makes hast to come to the words of the Consecration.

CHAP. XXXI.

Of the words by which the Priest consecrateth. And of the Wafer or Hoste.

FRom thence the Priest passes to the words of Consecration, saying, *who, the*

the day before he ſuffered, tooke bread in his holy and venerable hands, and having lifted up his eyes to Heaven, to thee his Father Almightie, giving thee thankes bleſſed it, brake it, and gave it to his Diſciples, ſaying, Take, eate ye all of it, FOR THIS IS my body. Then a little bell is rung, after the Apoſtles example: And the *Prieſt* turning his back to the people for to imitate Chriſt that had his face turned towards his Diſciples, lifts up with both his hands the conſecrated Hoſte over his head. At this elevation the people worſhip this Hoſte, and the peoples ordinarie ſpeech or language is, that *God is lifted up, and that they worſhip their Creator.* Of which elevation and adoration no trace is to be found in the Inſtitution of this Sacrament by Chriſt, as it is recited in the Goſpel.

Theſe words of the Maſſe begin with theſe Latin words, QVI PRIDIE: which is the place where the Prieſt is to begin againe when any inconvenience happens after the Conſecration whereby the Maſſe is diſturbed and interrupted. For example, if it ſhould happen that the Hoſte were carried away with the winde

winde or by a mouse, or devoured by a beast, it is ordained that the priest shall take an other Hoste unconsecrated, and beginne the Masse againe at those words, QVI PRIDIE. But if the priest should chance to vomit up the Hoste, he is appointed to chew it devoutly againe in honour of Iesus Christ. These Constitutions are to be seene in the beginning of the Masse Booke, as we have produced them in my first Booke of the Anatomie of the Masse Chap. 6.

This Hoste must be of wheate flower, or else the Consecration would not be made, and it is round after the forme of a pennie, because Christ was sould for thirtie pence, and because a pennie is given to the workemen for their hire, as *Durand* teacheth in the 4. Booke of his Rationall, Chap. 41. Where also he obserueth that the bread wherewith the Hoste is made ought to be without salt, against certaine Hereticks that alleadge the Scripture, which commandeth to put salt in every Sacrifice. *Item*, he obserues that Iesus Christ brake the bread before he consecrated it, and that the Romane Church doth quite contrarie, consecrating the Hoste, and then breaking

breaking it. If then breaking of the Hoste is an action of Sacrifice for sinnes, it followes that Christ, breaking the bread before he pronounced the words which they call of Consecration, Sacrificed unconsecrated bread for the sins of men. This consideration moved *Innocent* the third and *Innocent* the fourth to say, that Christ did not consecrate by these words *This is my body*, as wee have shewed in the 14. Chapter of the first Booke of the *Anatomie of the Masse*. Whence followeth that these words *This is my body*, have more power and vertue in the mouth of Priests, than they had in the mouth of the Lord.

In the ancient Church, a great quantity of bread and wine was put upon the Sacred Table for to communicate the whole Congregation: But now this bread is reduced and brought into a light wafer which the Priest eates alone. *Pithou*, a man of excellent learning, in his Glossarie upon the Capitularies of *Charles* the Great, at the letter B. saith, that * *Bernoldus*, a Priest of *Constance*, in the exposition of the *Roman Order* or Constitution, complaines that *In some Churches the oblations of bread*

* *Bernoldus Presbyter Constantiensis in expositione ordinis Romani conqueritur in quibusdam Ecclesiis oblatas panis, quæ priscâ Ecclesiæ consuetudine ad usum sacrificii à populo fideli ad mensam Domini offerebantur ad imaginē nummorum & ad tenuissimā quandam & levissimā formam à veri panis specie alienam fuisse redactas.* Honorius, l. 1. Gemma animæ.

which by the ancient custome of the Church were offered by the faithfull people upon the Lords Table for the use of the Sacrifice, are now reduced to a small and very light forme, to the forme of a piece of money, farre from the forme or apparence of the true bread. The *Jesuite Richeome* in his Tables of the Eucharist, hath caused to be printed, the figure after which hee will have Christ to have celebrated the Eucharist, where hee hath represented the Apostles, having each one a small round Hoste upon their trencher.

Upon this consideration I have shewed in the fifft Booke and 14. chapter of my Anatomie of the Masse, that in the ancient Church the consecration was made by the Prayer, and not by the pronounciation of these words, *Hoc est corpus meum.* We have also proved that in the Masse there is no consecration made, and that according to the doctrine of the *Romane* Church, there is nothing consecrated. The bread is not there consecrated, for they say it is no more bread. Christ is not consecrated, for it belongs not to men to consecrate the Sonne of God. The Accidents of the bread, to wit,

wit, the roundneſſe, and whiteneſſe, and taſte of the bread, are not there conſecrated: for the Prieſt doth not pretend to offer unto God theſe things in Sacrifice for the ſinnes of men. So there remaines nothing that is conſecrated.

And it is here where the *Romane* Doctors toyle and trouble themſelves more than can be imagined, and ſuck (as they ſpeake) the hony out of the rock; becauſe, as Gregorie the firſt ſaith, *uſticuli Leviathan perplexi ſunt*, and rack their braines upon loftie queſtions, inquiring what it is that a mouſe eateth when it gnawes the conſecrated Hoſte: of what matter wormes breed in it when it is putrified. *Pope Innocent* the third in his 4. Booke of the Maſſe, Chap. 16. aſketh if when a *Prieſt* hath in his ſtomack no other meat but conſecrated Hoſtes, and that thereupon a fluxe or looſeneſſe takes him, he askes, I ſay, what the matter is that comes out of his belly. And in the 15. chapter he ſaith, that in the Euchariſt, *Chriſtus corporaliter adeſt in viſu, tactu & ſapore. Chriſt is preſent corporally to the ſight, to the touching or feeling, and to the taſte.* Which is the opinion of the Impanators, preſcribed to

* 2. *de Consecr. Can. Ego Berengarius.*

† *Sic ergo creatura fit quotidie creator.*

Berengarius * in his confession. And in the 19. chapter he saith, † *The Creature becometh the Creator*: that is to say, that a morsell of bread becomes a God. Of all these questions annexed to the Transubstantiation, it hath beene fully entreated in my first Booke of the Anatomie of the Masse, and is not needfull to repeat the same things. Where we have shewed that in the doctrine of Transubstantiation and Adoration of the Sacrament, the *Romane* Church agrees neither with the Scripture, nor with the Ancient Fathers, nor with her selfe, and hath against her, sense, reason, and the word of God.

What I doe esteeme more considerable in this piece of the Masse, is, that though even Christ had in the Institution of the Sacrament changed the bread into his flesh, yet it would not follow from thence that the Priest should at this day doe the same thing. For, to consider narrowly the Priests words, you shall finde he makes but a meere relation of that which Christ did and said. But to recite that Christ turned the bread into his body, is not to doe what Christ did. To relate how God created the world, is not to create the world. To relate how

how ſuch a battell was given, is not to give a battell. If I ſay, that in the beginning God ſaid, *Let there be light*, I doe not thereby create the light. *Gabriel Biel* his words, in his 48. Leſſon upon the Canon of the Maſſe, are, *Miniſter celebrans non profert illa verba ſignificativè, ſed recitativè. The Miniſter that celebrates, pronounces not theſe words ſignificatively, but by way of recitall.* Whence followes, that when the prieſt ſaith that Chriſt ſaid *This is my body*; by the word *THIS*, he underſtands not what hee hath before him, but what Chriſt had before him. He tells what Chriſt did, but doth not what Chriſt did.

That if we ſhould erre in this point, in not worſhipping Chriſt incloſed in a Wafer of bread, yet we ſhould be excuſable. For, we ſhould not offend our Redeemer, in chuſing rather in worſhipping him, to turne both our eyes and faith towards Heaven, where he ſits in his glory, than towards an Hoſte of bread which may bee carried away by mice: and eaten by divers of his enemies. For it is Chriſt ſtill that wee doe worſhip. Even ſo, though God be preſent everywhere, and bee (as S. *Paul* ſaith) not farre Act. 17. 27.

farre from every one of us, yet when we worship him, wee lift up our eyes to Heaven, because there he discovers more manifestly his glory and divine Majesty.

CHAP. XXXII.

OF THE ELEVATION OF THE HOSTE.

POpe *Innocent* the third is hee, that made the word of Transubstantiation passe into an Arcicle of a Councell. That was done in the Councell of *Lateran*, *Anno Domini* 1214. To this Pope did *Honorius* succeed, who was the first Founder of the Orders of the *Franciscans* and *Dominicans*. The same man, following the steps of *Innocent*, made a Decretall, which is to be found in the 3. Book of *Decretals*, *Tit.* 41. *chap. Sane cum*, whereby he ordaines that when the Host is elevated, the Priest shall make a low curtesie. The Glosse of the Doctors Canonists addes, that before the Hoste be elevated, the Priest should say, *Let these things bee transubstantiated into the Lords*

body

body and bloud. Which is no more said at all.

This elevation of the Hoste which is made at the sound of a little Bell, was not practised by Christ, nor by the Apostles, nor by the Ancient Church, which indeed worshipped Christ in the celebration of the Sacrament, but worshipped not the Sacrament, but lifted up her heart on high towards Christ, sitting at the right hand of God, for which cause also the Church was wont to say, *Sursum corda, Lift up your hearts*, when she received the people to the Communion.

We learne out of *Chrysostome* his third Homilie upon the Epistle to the *Ephesians*, that in the celebration of the Holy Supper, there was a curtaine hang'd before the sacred Table, which curtaine was drawne when the people were invited and received to the Communion. **When* (saith he) *thou seest the double curtaines drawne, then thinke that Heaven enlarges it selfe.* By this drawing of the curtaines, the consecrated bread and wine were exposed to the view of the people. This is the uncovering, whereof *Denis*, Author of the Ecclesiasticall Hierarchie

* ὅταν ἴδῃς ἀνελκόμενα τὰ ἀμφίθυρα, τότε νόμισον διαστέλλεσθαι τὸ οὐρανόν.

† ἐπ' ἄγιον ἄγει τὰ ὑμνήμενα διὰ τῶν ἱερῶν προκειμένων συμβόλων.

speaketh, saying, † *The Bishop uncovers and puts to the view the things celebrated by the SIGNES holily proposed.* Of the same uncovering doth S. *Basile* speake, in the 27. chapter of his Booke of the Holy Ghost. But of elevating of an Host above the Priests head, no more than of the adoration of the Sacrament, and of the ringing of a little Bell: no trace of it is found in all Antiquitie, as I have shewed in my first Book of the Anatomy of the Masse, chap. 16. It may be that in some Churches, the Pastor inviting the people to the Communion, tooke with both his hands the platter wherein the sacred bread was, and did lift it up a little, shewing it unto the people, and having his face turned towards the people. But that was nothing near to that which is done at this day.

CHAP. XXXIII.

Of the signes of the Crosse made upon Christ.

ONe word or two must be spoken likewise touching the signes of the Crosse,

Crosse, which the Priest in divers places of the Canon makes upon the consecrated Hoste, and upon the Chalice. It is a thing wherein we all agree, that Christ never made any signe of the Crosse upon the consecrated bread, nor upon the Chalice: It was a thing very ancient among the Christians to make the signe of the Crosse upon their fore-heads. For, to testifie that they were not ashamed of the Crosse of Christ, but rather glorified in it; they made this signe upon the most honourable and more apparent part of their bodies. † *Tertullian*, who wrote 200. yeares after the Lords birth, speaks of it in the 5. chapter of his Book *De Coron. Milit.*

From thence men have passed farther, for they began to make the signe of the Crosse upon the meates, and herbs, and fruits of the earth. *Gregory* the first, in the first Booke of his Dialogues, relates that a Maid swallowed up a Devill in a Lettice. And that this poore Devill did say, * *What have I done? I was there sitting under a Lettice, and she came and bited me.* This Devill entred into the body of this Maid, because she had gathered and eaten that Lettice without making

* August. lib. XVII. *Sermonum, Serm.* 15. Humilitatis signum in fronte defigit, jam gloriatio in cruce fit Christi. *Et ibid.* Noli erubescere de cruce Christi. Ideo in fronte tanquā in sede pudoris.

† Tertul. lib. de Cor. cap. 3. *Ad omnē progressum atque promotum, &c. frontē crucis signaculo terimus.*

* *Ego quid feci? sedebam ibi super lactucam, venit illa & momordit me.*

king the signe of the Crosse upon it. I thinke if thee had dipped the Lettice in vineger before shee ate it, the Devill would soone have packt away. Such tales of a tub, wherewith they entertained the ignorant people, serve for to shew what the custome of those times was.

But as touching these reiterated signes of the Crosse, which they make upon Jesus Christ, who is said to be in the Host, I can neither conceive the end, nor the fruit that can come therby. Doth the Priest pretend by these signes of the Crosse he makes upon Christ, to make Christ more holy, or to consecrate him? Or doth he make these signes of the Crosse upon Christ, for to defend Christ against the Devill? This succour comes unto Christ very fitly and seasonably, and doubtlesse hee is much obliged to the Priest for it. This I say, because I finde these words in the 38. chapter of the 2. Booke of the Mysteries of the Masse of Pope *Innocent* the third. *Hee makes upon these things the signe of the Crosse, that by the vertue of the Crosse hee may escape all the assults of the diabolicall malignity, lest it should prevail in some sort against the Priest, or against the Sacrifice;*

Sacrifice; by which Sacrifice he must necessarily understand, either Christ which is sacrificed, or the Masse in which they hold that Christ is sacrificed. The Priest then makes signes of the Crosse upon Christ, lest the Devill should prevaile over Christ, or over the Masse wherein Christ is offered.

CHAP. XXXIV.

Of the words by which the Priest consecrates the Chalice.

FRom the Bread, the Priest passeth to the Chalice, and recites thus the words of the Lord; *In like manner after he had supped, taking also in his holy and venerable hands this excellent Chalice, giving thee also thankes, he blessed it, † and gave it to his Disciples, saying, Take, and drinke ye all of it. For this is the Chalice of my bloud of the New and Eternall Testament, the mysterie of faith, which shall be shed for you and for many in remission of sinnes. As often as ye shall doe these things, yee shall doe them in remembrance of me.* Then hee heaves up the Chalice with both

both his hands, shewes it to the people over his head: and at the ringing of a little Bell, every one fals upon his knees, and worshippeth this Chalice.

Now, of these words whereby the Priest consecrateth the Chalice, the most part are added to the Holy Scripture, and are not to be found in the Lords Institution which we have in the 26. chap. of S. *Matthew*: and in the 14. chapter of S. *Marke*: and in the 22. of Saint *Luke*: and in the 11. chapter of the first to the *Corinthians*. Whosoever shall consult these places and passages, shall not finde in them these words, *This is the Chalice of my bloud of the New and Eternall Testiment, mysterie of the faith.* Which words are falsly attributed to Christ. Pope *Innocent* the third, in the chapter *Cum Marthæ, de celebratione Missarum*, saith, that the Church holds this from the unwritten tradition: Which is contrary to the Scripture.

Behold here againe another alteration. Christ said, *This Chalice is my bloud of the New Testament which is shed for many in remission of sinnes.* The Lord speakes in the present tense, *which is shed*, and not in the future, *which shall be shed*; as the Priest

περὶ πολλῶν ἐκχυνόμενον.

Priest saith in the Masse, saying, *effundetur.* It is important and of great consequence to keepe the words of the Gospell. For Christ had regard to the sacramentall effusion that was made at the same instant, which was respective to the effusion of his bloud on the Crosse, and was to bee made the next day after. The Glosse of the Canon *Si quotiescunque*, at the second Distinction of the Consecration, gives this Exposition, *Effundetur, id est, effundi significatur.* This Glosse savours asmuch of Heresie, as if it had beene made at *Geneva.*

Vpon this point our Adversaries entangle themselves mightily, and doe not understand their owne selves. For they say that Christs bloud is shed in the Masse, and yet they call the Masse an unbloudy Sacrifice. They say that this bloud is shed in the Masse, and yet it comes not out of the veines. They acknowledge that every effusion is a motion, and yet they say that Christs bloud is shed in the Masse without motion. They say it is shed under the *species*, and yet remaines under the *species*. Which are *Chymeraes* and idle conceits, that fight one against another. Pope *Innocent* the third, in his

4. Booke

4. Booke of the Mysteries of the Masse, chapter 30. moveth a question: to wit, Whether Christs bloud that ranne out of his side, came againe into his body at his resurrection: and dares not define any thing upon it. For he saith, that Christs *perpuce* or fore-skin, is kept at S. *John of Lateran*, which Christ tooke not againe at his Resurrection. But on the other side, the *Romane* Church obliges her selfe to beleeve that that bloud entred into Christs body againe, since she beleeves that in the Eucharist the bloud that was shed for us is taken really, which is in the body, and comes not out of it.

In the same words, the Priest acknowledges that Christ said, *Drinke ye all of it.* And yet hee presents the Chalice to no body, for the people are excluded of it. Cardinall *du Perron*, in his Booke against the King of great *Britaine*, in the Treatise of the Communion under both kindes, saith freely, that the Church *hath judged that this Commandement was dispensable, and that the Church might alter it.* And *Vasquez* the Jesuite in his 3. Tome, upon the third part of *Thomas*, *Disp.* 216. speaking of this commandement of the Lord, *Drinke yee all of it,* saith,

saith, *Though even wee should grant that it was a commandement of the Apostles, yet the Church and the soveraigne Bishop might abolish it for just causes.* At the Councell of *Constance*, in the XIII. Session two detestable men; to wit, *Henry de Piro*, and *John de Scribanis*, Proctors in that Councel, doe make a great complaint against those who by a *PERVERSE CUSTOME*, did communicate the people under both kindes. That venerable Councell had some regard to it, as to a proposition that was just and reasonable, and made thereupon that impious Decree, by which the Councell acknowledges that Christ instituted that holy Sacrament under both kindes, and that in the Ancient Church the people were partakers of the Cup. Nevertheless, this Councell dare say, *That in some parts of the world some men dare affirme that the Christian people ought to take the Eucharist under both kindes*, and declares for Hereticks and punishable, those that will conforme themselves to Christs institution, and to the example of the Primitive Church. For, all our Adversaries with one accord do acknowledge that in the Ancient Church, men, women, and children,

children, were partakers of the Chalice.

Those men do purposely put out their owne eyes, that say, that this commandment, *Drinke ye all of it*, is made but unto Priests: for these two Commandments, *Eate* and *Drinke*, are made to one and the same persons. And the Apostle S. *Paul* in the eleventh chapter of the first to the *Corinthians*, speaking to the people of *Corinth*, saith, *Let a man examine himselfe, and so let him eate of that bread, and drinke of that cup.* And in the 10. chapter, *Wee are all partakers of one bread*, according to the version of the *Romane* Church.

Of these words of the Lord, *Doe this in remembrance of me*, on which the Councell of *Trent* grounds the Sacrifice of the Masse, and thunders a curse against those that shall deny that Christ by these words hath instituted Sacrificers of his body: I have spoken fully in my first Book of the Anatomie of the Masse, in the 32. chapter, &c. It is a mocking of the Scripture with a prodigious license and liberty, to give to these words *Doe this*, this interpretation, *Sacrifice me in a reall and propitiatory Sacrifice, both for the quicke and for the dead.* The same very words, *Do this*

this in remembrance of me, refute that interpretation. For as a Lambe is not sacrificed in remembrance of that Lambe, so is it impossible to sacrifice Christ in remembrance of Christ. The memoriall of a thing, cannot be the thing it selfe.

Wee must not omit that the Priest powres water into the Chalice, which doth mingle it selfe with the wine: this water is converted into wine, for to signifie the conversion of the *Gentiles*, as *Gabriel Biel* saith in his 35. Lesson upon the Canon of the Masse. By this meanes the water is first turned into wine, & then into bloud. And the constitutions of the *Roman* Church do beare, that it is not lawfull to put any rose-water into the Chalice, nor to have a woodde Chalice, nor to make use of Glasses. *Hierome* in his Epistle to *Rusticus*, commends *Exuperius*, for that he tooke the Sacrament of the Lords body in a Basket, and the bloud in a Glasse.

CHAP. XXXV.

A sequel of the Canon.

THe Priest addeth, *That he offers unto God of his gifts and things given, a*

pure and immaculate Hoste, by which gifts and things given he understands, or should understand, *the bread and wine*, for Christ cannot bee called *gifts*, and *things given*. Which thing confirmes what I have already said above, to wit, that the Prayers of the Canon of the Masse were first composed for to be said upon the offerings and almes of the people, that were set upon the Table. Which appeares yet more clearely, in that the Priest addeth;

Upon which things, vouchsafe to look with a propitious and chearfull countenance, and to have them as acceptable, as thou vouchsafed to have acceptable the presents of thy righteous sonne Abel, *and the Sacrifice of the Patriarch* Abraham, *and the holy Sacrifice and immaculate Hoste, which Melchisedech thy High Priest offered unto thee.*

These words were put into the Masse when Transubstantiation was not yet beleeved: and it was a good Prayer when it was said upon the offerings and almes which the people offered upon the sacred Table. The Priest asked of God that he would accept of these offerings after the same manner as he accepted anciently the Sacrifice which *Abel* offered

unto him, who offered a Calfe or a Lamb unto God in sacrifice. This Prayer is good. But now it is become impious and injurious unto Christ, since the Priest pretending to sacrifice Christ, askes of the Father that he would be pleased to have the sacrifice by which Christ is sacrificed and offered unto God, as acceptable, as hee had acceptable the Calfe or Lambe which anciently *Abel* offered unto him. For, marke that in the Priests words, the comparison is not made betweene the devotion of *Abel*, and the Priest or peoples devotion, but between the Presents and Offerings of *Abel*, and the Offering which the Priest pretends to offer, which he saith to be the body of Christ. He desires that God may receive Christ Jesus from our hands, with as much liking and favour, as he received *Abels* Calfe.

This prayer therefore should be said upon the Offerings of the people, and not upon Christ. That appeares by the first words of this prayer, *SUPER QUÆ*. *Upon which things*. For what apparence is there to call Christ, *which things*? The same appeares againe by the very words which the priest addeth:

We humbly beseech thee, Almighty God,

command that these things be carried by the hand of thy holy Angel into thine Altar on high, before thy divine Majesty, that all we, who of the participation of this Altar, shall have taken the blessed body † and blood † of thy Son, may be filled with every one of thy blessings.

Neither was this Prayer composed, but for to aske of God that the Angels might present unto God the offerings and almes of the people: By these words the Priest doth not invocate the Angels, but prayes to God to imploy his Angels for the good of the people that offer. But this Prayer is become most wicked, in that sense it is taken in at this day. For by this prayer, the Priest desires God to send downe his Angel for to take Christ and carry him up to Heaven, and present him to his Father. Doth Christ need the intervention of Angels for to be presented to God? Hath he need of their recommendation for to bee acceptable to God his Father? Can there be a more extravagant conceit, then to imagine the Angels should take Christ for to carry him up to Heaven, and present him to God? and why carry him up to Heaven since hee is there already? Because of

thes

these difficulties, *Innocent* the third, and *Durand* after him, say, that *These words are of so great a depth, that the humane understanding can hardly pierce and penetrate therein*: For there is neither sense nor reason.

But that which surpasses all absurdity, is, that a little after these words, the priest eates the consecrated Hoste, which he beleeves to be Christ. For why doth not he stay till the Angell come to carry him away? Hee deales in this as if hee should say, *Let the Angel come and take this Hoste, and carry it up to Heaven, but he shall not have it, for I will eate it before he come.* O Spirit of errour and evident mocking, whereby Religion is profaned, and exposed to shame and ignominie!

In the same prayer these words are remarkable.

To the end, all we that shall have taken the saluarie body and blood, &c.

Who sees not that these words were put into the Masse, when all the people that assisted thereat, did communicate and receive the Sacrament? for the priest saith, *ALL WE that shall have taken the body and blood.* Is it possible that

in a Masse, wherein the priest eates alone; he may say without mocking, or without condemning himselfe, *All we that shall take or participate?* Especially in private Masses, how can the priest say *ALL WE*, seeing that hee is all alone?

Againe, by the same words it appears that this prayer, though not ancient, was added into the Masse, when the people did yet participate under both kinds, for the people saith, *All we that have taken the holy body and bloud of thy Sonne.* Briefly, after the Holy Scripture, I finde nothing so contrary unto the Masse, as the very Masse it selfe: nor that contradicts more the Doctrine of the *Roman* Church of our dayes.

We must know that these prayers are those, whereby the priest pretends to sacrifice really Christs body in an unbloody Sacrifice, both for the quick and for the dead; calling himselfe, and taking upon him to be a priest after the Order of *Melchisedeck*: Which is a degree and a dignitie, which exalts the priest above Christ: for, to be a Sacrificer, is a thing more excellent than to be sacrificed. So *Aaron* was more excellent than the

Lambe

Lambes he did offer. These Lambes did figurate Christ as he was a man, suffering death for our sinnes. But *Aaron* was a figure of Christ as he is God, whose divine nature offered his humane nature in sacrifice, and did performe the Office of a sacrificing priest: as the Apostle teacheth, *Hebr. 9. 14.* Where hee saith, that Christ *through the eternall Spirit, offered himselfe to God.* Which thing being acknowledged by *Cornelius à Lapide*, a Jesuite, he sticks not to say, that the priest in the Masse, after some sort, is greater than Christ. Here be his words, upon the 7. verse of the 7. chapter, * *Adde that the Priest, in as much as he beares the person of Christ sacrificing, is in a manner MORE GREAT than Christ sacrificed. For in every Sacrifice, the Priest is greater than his Sacrifice which hee offers.* And why should not the priest be greater than Christ, since he create th and makes Christ; and having made him, he carries him where he list, and may if he will cast him into the fire, and keepes him lock'd up in a Pix or Box, and hath him in his owne power, and forgives sinnes committed against God, to such as God will not forgive to? And to the end, that no

* *Adde Sacerdotem quatenus gerit personam Christi sacrificantis, quodammodo majorem esse Christo ipso sacrificato. In omni enim sacrificio Sacerdos major est sua victima quam offert.*

man may say that this Jesuite hath spoken things which are not approved, we must take notice that in the front of the Booke is prefixed the approbation of the Doctors Examinators. And for a close to this discourse, I am ready to undergoe all manner of punishments, if any one word be found in the Word of God, that establishes Priests sacrificers of the body of Christ. As for the Ancient Fathers, I have shewed in the 35. chapter of my first Book of the Anatomie of the Masse, in what sense they call the holy Supper a Sacrifice, and how they expound themselves.

Lib. 1. cap. 32. & 33. & 34.

CHAP. XXXVI.

Of the Memento *of the dead.*

THere followes after, the *Memento* of the dead, in these words:

Be thou mindfull also, O Lord, of thy servants, men and women N. N. which have preceded us with the signe of faith, and which doe sleep in the sleep of peace.

Here the Priest names in secret, or ought to name, certaine dead persons, for

for whom their kindred or friends have paid money for to be remembred in the *Memento* of the Masse: and I cannot conceive why the *Memento* of the living is put before the Consecration, but the *Memento* of the dead is put after the Consecration: nor what signifies these words, *to precede with the signe of faith*, unlesse this word *signe* should signifie a Banner or Standart: or else the signe of Confirmation, or the character which they say to be imprinted in the soule by Baptisme.

For these words, which sleep in the sleepe of peace, here is what the Priest demandeth: *To them, Lord, and to all those that rest in Christ, we pray thee to grant a place of refreshing, of light, and of peace, through the same Christ our Lord, Amen.*

Note in the first place that no deceased person is named in the Masse for nothing: the deceased person must have bequeathed, or left by Will, something to the Church, for to be remembred in the *Memento* of the Masse, or his neare kinsmen or friends must have given something for him, and paid the Priest before hand: For why should spirituall graces be given without money? The

ringing

ringing of Bells may bee called the dead mens Musick, the biggest are rung for them that have given most. The foure Mendicant Orders come to the rich mens funeralls. The poore have no suffrages, nor particular Masses, they have this priviledge to die without any noyse.

Now, this prayer is like unto all those that are said in the Masses for the dead, in no one of which any mention is made of Purgatory. At the *Vigils* of the dead there is a *Responso*, where the soule of the person deceased is introduced speaking thus; *Deliver me, Lord, from everlasting death*: as if it were in Hell. In the Masses for the dead they pray for the person deceased, that *Hell may not swallow him up, and that God may deliver him from the Jawes of the Lion, and from the paines of Hell, and from the deep Lake.* Of Purgatory there is no newes of it. The Prayer for the dead whereof is spoken in the 12. Chapter of the 2. Book of *Maccabees* is of the same nature. For there they pray that the dead may rise againe unto salvation: and the Author saith, it were an idle fancy for any one to pray for the dead, without having regard to the resurrection. Of those deceased,

Libera me Domine de morte aeterna.

deceased, for whom it is said that *Judas Machabeus* made Offerings, *Gabriel Biel* in his 56. Lesson upon the Canon of the Masse, saith, * that they were in Hell, because they died in mortall sin, being polluted with Idolatrie. Whereupon it followeth, that these Offerings were unprofitable. If this narration related by the Author of this Booke be true, (for this Booke of *Maccabees* is stuffed with fables) it is certaine that *Judas* transgressed the Law of God, making expences and offerings for the dead. For out of the 26. chapter of *Deuteronomie* we learne that the *Israelites* bringing into the Temple the tithing of the fruit of their land, were obliged to make this protestation, *I have not eaten thereof in my mourning, neither have I taken any ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voyce of the Lord.* And *Hoseas* chap. 9. calleth that which is offered for the dead, *The bread of mourners*: then hee addeth, *For, their bread for their soule shall not come into the house of the Lord.* Wherefore, albeit the Law of *Moses* ordaines Sacrifices for all manner of things, and of persons, yet there is

* *Hi pro quibus Maccabeus misit Hierosolymam duodecim millia drachmarū fuerunt in inferno, quia in mortali peccato decesserunt.*

is not one for the easing of the dead. There is Sacrifices for the Leprosie, for touching of the dead, for the Purification and Churching of women, &c. But there is none for the soules of the dead.

But to returne to this *Memento* of the dead, it is evident that this prayer was composed when Purgatory was not yet invented. For the Priest prayes for the soules which doe sleepe in the sleepe of peace, that is to say, which sleep peaceably, of which soules it is said in the same prayer, that they rest in Christ. This Orison, therefore, doth not pray for them that are burned and tormented in the fire of Purgatory. Truly, money is ill bestowed in buying of Masses for to awake soules that sleepe so sweetly and quietly. For, how could one sleepe peaceably in a fire which is said to be as hot as the fire of Hell, and where one lies seven yeares for one sinne? We may well say they drinke that the soules are tormented there a very long time, seeing the Pope gives Indulgences for above one hundred thousand yeares: And that they say yet Masses at Saint *Denis* for the soule of King *Dagobertus*, that dyed almost a thousand yeares agoe, because it is

is he that hath inriched the Abbey of S. *Denis*. They presuppose he is still in Purgatory. These Doctors dispute whether in Purgatory the soules bee tormented by the Devils or no.

They answer that the soules of Purgatory are said to sleepe quietly, because they are assured to be received in Paradise after the end of their torment. For there is nothing so absurd, that men obstinate in their errors, will not say for to escape. In conscience, did the Martyrs, who full of faith and assurance of their salvation, were burned for the Word of God, sleep in the midst of this torment? Did Christ sleep on the Crosse, though he knew that within a few houres he should be in possession of his Kingdome? Who sees not that this manner of speech, of sleeping quietly or peaceably, is taken from the Holy Scripture, which calleth the death of the children of God, a sleepe? as in the 11. chapter of S. *John*, Christ saith, *Lazarus our Brother sleepeth*, and it is added there, *that Christ had said that of the death of Lazarus*. And in the 7. of the *Acts*, it is said of S. *Steven*, when he yeelded up the ghost, *that he fell asleep*. And in the first to the *Thessalonians*, chap. 4.

13. *I would not have you to be ignorant, Brethren, concerning them which are asleep.* And it is a frequent thing in the Old Testament, to say, that a man fell asleep with his Fathers, when they will say that he is dead. This evasion hath been disliked by the Cardinall *du Perron*. Wherefore instead of saying as others do, that the soules which burne, do sleepe in peace, and quietly, because they are assured of their salvation; he saith, that the soules of Purgatory do sleepe, *not in regard of themselves, but in regard of the Church*, as if a man could watch for his owne regard, and sleepe for the regard of another.

Pag. 910. of the first Edition.

It must not be esteemed a new thing to make prayers for such soules as are thought to be in possession of the heavenly blessednesse. S. *Austin* in his Confessions, prayes for the soule of his Mother *Monica*, of whom nevertheless he speaketh, as being certaine that shee enjoyed the blessednesse.

In the eighth Booke of the Apostolicall Constitutions of *Clemens*, chap. 12. we have the forme of the prayer for the dead, which anciently was used in the publick Service, in these words, *We offer*

unto

unto thee for all the faithfull that have pleased thee from the beginning of the world, Patriarchs, Prophets, Righteous, Apostles, Martyrs, Confessors, &c. The like prayers are found in the Liturgies attributed to S. James, and to Chrysostome.

Epiphanius, in the heresie of the Aerians, which is the 75. disputing against Aerius for the prayer for the dead, saith, What thing more fit is there, than to make them that are present believe, that those that are departed hence are alive, and are not brought to naught, but are, and live with the Lord? And he extends himselfe upon this point, without speaking one word of Purgatory.

The like things are to be found in the Booke of the Ecclesiasticall Hierarchie, attributed to Denis the Areopagite, in the 3. chapter, where speaking of the commemoration of the dead, hee saith among other things, After the kisse of peace, the Lecture of the sacred Table-booke is made, in which are pronounced with a loud voyce the names of those that have lived holily, and which are gone to the perfection of a life immutably vertuous.

Chrysostome, in his 70. Homily to the people of Antioch, speaking of the funerall

tall rites, used when a dead body is carried to the earth with torches and prayers, saith, *What signifies these flaming Lampes, but that wee doe convey or accompany the Champions after their combat finished? and these Hymnes, but that wee do glorifie God, and give him thankes for the he hath crowned the deceased, and hath freed him from all griefes?*

The Ancient Fathers, for divers causes, prayed for the dead, which they accounted blessed and happy. Many of them esteemed that some would rise againe from the dead sooner than others, and prayed for the dead person, that he might rise againe sooner. This is the prayer which *Tertullian* in his Booke *De Monogamia, cap.* 10. saith, the wife makes for her deceased husband. * *She prays* (saith he) *for his soule, and demands that he may receive some refreshing, and that she may accompany him in the first resurrection.* And about the latter end of his Booke of the Soule, hee saith, that the soules *shall pay for the least sins, by the slowenesse of their resurrection.* This is the prayer which *Ambrose* makes for the deceased Emperours, *Gratian* and *Valentinian*: † *I beseech thee, O most High God, to awake and raise*

* *Enimvero & pro anima ejus orat, & refrigerium interim ad postulat ei, & in prima resurrectione consortium.*

† Orat. funebri in Valentin. *Te queso summe Deus, ut charissimos juvenes matura resurrectione suscites & resuscites, ut immaturæ vitæ istius cursum matura resurrectione compensis.*

not with Christ, raise againe betimes these most deare young men, that thou mayest recompense the short course of this life, which was soone finished, in giving them a quicker and speedier resurrection.

Another opinion there was that was currant among the Fathers, to wit, that at the day of Iudgement, the soules of the Faithfull shall be burned and flamed more or lesse, as they shall bee more or lesse polluted with sinne; and that this fire shall be a purgation unto them. Saint *Hilarie* upon the 119. *Psalme*, at the letter *Gimel*, saith, that the Virgin *Mary* must passe through that fire, for to bee there examined. And S. *Ambrose* upon the 36. *Psalme*, makes the Prophets passe through that fire, saying, * *The sonnes of Levi shall bee purged by fire, and Ezechiel, and Daniel.* And in the 20. Sermon upon the 119. *Psalme*: † *All must passe through these flames; were it John the Evangelist, whom the Lord loved; were it Peter, to whom he hath given the keyes.* *Lactantius* is very expresse upon this, in his 7. Book, chap. 21. and *Jerome*, upon the 46. chapter of *Ezechiel*. S. *Austin* had the same opinion, as may be seene in the 24. chapter of his 16. Booke of the Citie of God.

* *Igne purgabuntur filii Levi, igne Ezechiel, igne Daniel.*

† *Omnes oportet transire per flammas, sive ille Iohannes Evangelista, &c. sive ille sit Petrus.*

* *By this fire* (saith he) *is signified the day of Judgement, which shall separate the carnall that are to bee saved by the fire, or condemned by the fire.* And in the 25. chap. of his 20. Booke, speaking of the last Judgment: † *By these things above-said, it seemes to appeare clearly, that in that Judgment, there will bee Purgatory paines for some.* And in the 26. chapter, *They shall be purged by the fire of the last Judgement.* This is the Ancient Fathers Purgatory.

For, they were so farre from beleeving that the soules of the Faithfull, when they goe out of the body, were sent into a fire: that they did not so much as beleeve that the soules could be tormented without their bodies, or suffer any paine at all. It is *Tertullians* saying, in the 48. chapter of his Booke of the Soule: *The soule alone can suffer nothing without a solid matter, that is to say, without flesh.* *Gregory* of *Nysse*, in his third Oration of the Resurrection of Christ, *The fire cannot touch the separated soule, and darkenesse cannot be troublesome to it, seeing it hath no eyes. For these convenient reasons we are moved to receive the resurrection of the dead.* *Chrysostome*, in his 39. Homilie upon the first to the *Corinthians*, * *The*

soule

* *Significatur isto igne dies judicii dirimens carnales per ignem salvandos, & per ignem damnandos.*

† *Ex his quæ dicta sunt videtur evidentius apparere in illo judicio quasdam quorundã purgatorias pœnas futuras.*

* τῆς σαρκὸς χωρὶς οὐκ ἀπολήψεται τὰ ἀπέρρητα ἀγαθὰ ὥσπερ οὐδὲ κολασθήσεται.

soule, without the body, shall not receive these inestimable good things; neither shall it suffer any punishment. Ambrose, In the 7. chapter of his Booke of Penance, *The soule without the body, and the body without the soule, can neither be partakers of punishment, nor of reward.*

Whosoever is verſed in the writings of the Ancient Fathers, knoweth that they ſpeake of the ſtate and condition of the dead with much incertitude, and that very often they differ, and put off their bleſſedneſſe untill the day of Judgement. *Bellarmine* himſelfe in his 4. Booke *De Pontif. cap.* 14. confeſſeth, that ſuch was the opinion of Pope *John* the XXII. and excuſeth this Pope, becauſe (ſaith he) in thoſe times it was yet lawfull to bee of that opinion, without danger of hereſie; for the Church had not yet defined any thing concerning it. Now this Pope came into the Papacie, *Anno Dom.* 1317.

Gregory the firſt, in his Dialogues, puts the Purgatory in the ſmoake of Bathes. Now hee wrote about the yeare of the Lord 595. Others that came after, have placed it in the Winde, and in Rivers. Such were the cauſes that have moved the Ancient Fathers to pray for the dead.

Vpon this point, we have the Confession of many Doctors of the *Romane* Church, acknowledging that in the Ancient Church, Purgatory was not knowne. *Navarrus*, the Popes Penitentiarie, and the most famous of the Canonists, speakes thus: *Now, no Orthodox doubteth but that there is a Purgatory, whereof among the Ancients no mention at all was made, or very rarely.* *Alfonsus a Castro*, one of the Doctors of the Councell of *Trent*, in his 8. Booke against Heresies, at the word *Indulgentia*, hath these words: *In Ancient Writers, little mention is made of the Transubstantiation of the bread into the body of Christ. Of the procession of the Holy Ghost of the Eucharist yet lesse, but of Purgatory almost no mention at all.*

Comment. de Iubileo, & Indulg. primo notabili, art. 5 & 6.

Saint *Austin* was farre from believing the Purgatory of the *Romane* Church of these times, who in his 232. Sermon, which is against Drunkennesse, speakes thus: *Let no man deceive himselfe, Brethren, for there is two places, and not a third. He that shall not have deserued to bee with Christ, shall doubtlesse perish with the Deuill.* And in the 8. chap. of his Booke of the merit of sinnes and of pardon: *There is no middle place, in sort, that he that dwelleth*

may bee in any other place but with the Devill.

The Word of God ought to bee our rule in this. The Prophet *Isay* in the 57. chapter saith, that *When the righteous dies, he enters into peace, and is taken away from the evill to come.* The Spirit of God in the 14. chapter of the *Revelation*, saith, *Blessed are the dead which dye in the Lord, and that they rest from their labours.* Christ in the 16. of S. *Luke*, exhorteth us to almes-deeds, *That* (saith hee) *we may make to our selves friends, which when we faile, may receive us into everlasting habitations.* Saint *Paul*, 2 *Cor.* 5. 1. saith, that *when our earthly house of this Tabernacle is dissolved, we have a building of God, to wit, a house eternall in Heaven.* The Booke of *Wisedome*, which the *Romane* Church placeth among the Canonicall Bookes, saith in the 3. chap. *The soules of the Righteous are in the hand of God, no torment shall come neare them.* God promised to *Simeon* that hee should enter into peace by death, so soone as he had seene the Redeemer. *Lazarus* his soule, presently after his death, was carried into *Abrahams* bosome, where it is comforted. Christ said to the theefe that was crucified with him, *This*

day shalt thou be with me in Paradise, Saint
2. Tim. 4. 8. Paul saith, That after his course is finished, the Crowne of righteousnesse is laid up for him.

To these examples of Simeon, of Lazarus, of the Theefe, and of S. Paul, they answer, that they be exceptions and priviledges granted to some. Wee will believe that they are exceptions from the generall rule, when they shall produce us the generall rule. But none is to be found, and our Adversaries produce none: for in the Word of God there is not one word of it to be found.

But rather our Adversaries say, and acknowledge, that all our offences are blotted out by Christ, and all our sinnes
1. Iohn 1. freely pardoned. *The bloud of Christ purges us from all sinne.* There needs then
Coloss. 2. 23. no other purgation. *God forgives us freely all our trespasses.* Not therefore in making us pay in a burning fire. For, to punish them which have no guilt, is to punish them that are not guilty. God, who is mercifull in the soveraigne degree, would he take pleasure in tormenting his children by the space of many ages in a burning fire, for sinnes which he hath forgiven, and for which Christ hath

hath fully satisfied? That if Christs death be sufficient to free the soules from the fire of Purgatory, why will not our Adversaries have it to serve for that? Why should God clip of the price and value of that ransome which Christ hath paid for us?

In one point this imposture is evident; to wit, in that our Adversaries doe confesse with us, and hold, that Christ sitting at the right hand of God his Father, intercedes and makes request for all the Faithfull, and by consequent for the soules of Purgatory: Nevertheless, they will not have them to come out of that fire at his Intercession: but doe hold that they come out of it by Papall Indulgences, who extends his pardon even to the dead which are not committed to him, and are not of his flocke. Whereupon, every one may wonder that the Pope having power to deliver the soules out of Purgatory, he delivers so few. For, what pleasure doth he take in letting so many soules lay in a fire, which he might, if he would, transport to Heaven?

The greatnesse of his power appeares in this point, in that he hath established

priviledged Altars, upon which whosoever causes a Masse to be said (which is never done but in paying for it) drawes one soule out of Purgatory, at his owne choyce. Whereupon I cannot wonder too much at the stupiditie of those men, which doe found yearely rents and donations to the Church for the easing of one soule, seeing they might be discharged in causing a Masse to bee said upon some priviledged Altar, which is sung or said for a little money.

I remember that being at *Paris*, the *Carmelite* Fryers published certaine *Theses*, or Theologicall positions, wherein they said that the Monkes of their Order had this priviledge, to bee in Purgatory but till the next day after their death: so that it is a great happinesse to a *Carmelite*, to die on a Friday. A little after, the Jesuite *Cotton* having propounded some questions unto me, I propounded some others unto him againe, whereof the fourteenth was, *Why the Jesuits have not the same priviledges that the Carmelites have.* To this demand of mine, whereof the said Jesuite hath changed the words, * he answereth, *That it belongs not to a Minister to make the head of the Universall Church*

* The answer to these demands, is to be seene about the end of *Cottons* Catholick Institution, where hee answers my questions with &c.

Church give an account of his liberalities. By these words, hee stops the mouth of the curious. The priviledges which the Pope † granted to the Brother-hood of the small Cord, are not much lesse; for, besides many hundred thousand yeares of pardon granted to that Societie, they have the priviledge to draw a soule out of Purgatory with saying five *Pater-noster*, and as many *Ave Maria* on *Palme Saterday*. The Jesuites did not care much to begge of the Pope such priviledges, for they make no great reckoning of them: and I am verily perswaded they laugh to scorne at such things among themselves. For they be new inventions, whereof no trace is found in the Scripture, nor in all the Antiquitie.

Gabriel Biel in his 57. Lesson upon the Canon of the Masse, findes himselfe mightily puzled, to give the reason why the *Romane* Church hath ordained that Masses should be said for the soules of little children, which die presently after Baptisme; seeing they hold that they are blessed and happy, having neither originall sinne, nor committed any actuall sinne. This Doctor, after *Alexander ab Halez*, maintaineth, that these Masses are

† Pope *Sixtus* V. *Anno* 1586. the 7. of *May* granted to the Brotherhood of the smal Cord, this priviledge, inserted in the Booke of Indulgences conferred upō the said Brotherhood, printed at *Paris* by *Iohn le Bouc*, *Anno* 1597.

are not unprofitable. And they have reason so to do: for they bring great gaine unto Priests.

CHAP. XXXVII.

The sequell of the Memento *of the dead.*

FRom the dead, the Priest returnes to the living, and saith, knocking his breast with his right hand, lifting up his voyce a little, yet without being understood:

To us also sinners thy servants, who hope in the multitude of thy mercies, vouchsafe to give some part and society with thy holy Apostles and Martyrs, John, Steven, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicite, Perpetua, Agatha, Lucia, Agnes, Cecilie, Anastasia, and all thy Saints, in whose company receive us, not having regard to our merit, but bestowing on us forgivenesse, through Christ our Lord.

Pope *Innocent* the third, in the 8. chap. of his 4. Booke of the Mysteries of the Masse, saith, that in this enumeration of Saints, *John* and *Steven* are set in the first ranke,

ranke, because they are Virgins. That if the Saints that are in Heaven did see what is done in the Masse: S. *Philip* the Evangelist, S. *Luke*, S. *Denis* the Areopagite, S. *Policarpe*, S. *Martin*, S. *Athanasius*, S. *Austin*, S. *Chrysostome*, and many other Saints, famous in Antiquity, should have good cause to complaine, that they have beene left out, and that in the Masse they have not vouchsafed to make any mention of them; and that other Saints have beene put in, whose sanctitie is very doubtfull among men: namely, S. *Marcellinus* Bishop of *Rome*, who in the Emperour *Diocletians* time, hath worshipped false Gods, and offered Incense to Idols, to avoid Martyrdome: The Councell of *Sinuessa*, where they say hee made his penance, is set downe in a stile so barbarous and ridiculous, that it is evident that this piece is false, and framed and composed in the behalfe of Popes: who bragge they cannot bee judged by no body. Nevertheless, two generall Councels have judged Pope *Honorius*, and have declared him an Heretick: Pope *Formosus* was condemned by two Councels. And three Popes were degraded and condemned by the Councell

Platina in Marcellino I. Marcellinus Pontifex, ad sacrificia gentili ductus cum mitis instaret carnifices ut thura dis exhiberet, metu perterritus, Deos alienos adoravit.

cell of *Constance*: and the election of a new Pope made by this Councell, remained & stood firme. Pope *Eugenius* the IV. was judged & deposed by the Councell of *Basile*: *Leo* the first was cast and overthrown at the Councell of *Chalcedon*: And Pope *Celestine* likewise at the VI. Councell of *Carthage*, where the appeales out of *Africke* to *Rome* were forbidden, & the Bishops of *Rome* prohibited from sending any more Legats into *Africke*.

But that which is to be more observed in this prayer of the Canon, is, that by these words, the Priest doth reject merits, and prayes to God not to regard our merits, but to grant us pardon: Doubtlesse this prayer was put into the Masse, when the *Romane* Church did not beleeve that men by their good workes could deserve eternall life. It matters not whether the Priest by merits, understands the good, or bad workes, or both. For if hee understand the good workes, he confesseth they doe not merit the salvation. If he understand the evill workes, he confesseth we should bee out of the grace of God; if God should deale with us as we have deserved. These words, whereby hee askes

deserves

forgiveneſſe, doe exclude merits. For, he that askes forgiveneſſe, confeſſeth he deſerves to be puniſhed. *Durand*, in the 46. chapter of the 4. Book of his Rationall, by this word Merits, * underſtands both good and evill workes. And addeth, that *Amen* is not answered here, becauſe the Angels that doe aſſiſt, and are preſent, doe anſwer.

* *Minus puniendo, vel magis remunerando quam quiſquam meruit.*

CHAP. XXXVIII.

The ſequell of the ſame Prayer.

THe Prieſt purſues in theſe words: *Through Chriſt our Lord, by whom, O Lord, thou createſt alwayes all theſe good things, ſanctifieſt them, † vivifieſt them, † bleſſeſt them, † and affordeſt them unto us, through him, † and with him, † and in him, † is to thee God, Father † Almighty, in the unity of the Holy † Spirit, all honour and glory.* When hee ſaith theſe words, hee makes ſeven ſignes of the Croſſe in great haſte. When he holdeth the conſecrated Hoſte in his right hand, he makes three ſignes of the Croſſe over the Chalice, from one brim of it to the other: Making (as hee beleeveth) the body of Chriſt, which hee hath in one hand,

hand, to passe over the body of Christ which is in the Chalice. For they beleeve that Christs body is whole in every drop of the Chalice. By this meanes, Christ crosses himselfe, and passes in forme of a crosse over himselfe. And I could never yet conceive to what use and purpose these signes of the crosse are made upon Christ, except it bee for to consecrate him, or defend him. These signes of the crosse are made with three fingers, because of the *Trinity*, as *Durand* saith, Pope *Innocent* the third saith, that these signes of the crosse that are made upon the Chalice, signifie the division of Christs soule from his flesh. The same Pope addeth, that the Priest stretches out his armes, for to signifie that Christ stretched his armes upon the Crosse. But he gives no reason why the Priest makes two signes of the crosse betweene his breast and the Chalice. It seemes hee would arme and fortifie himselfe against the Chalice.

Dur. lib. 4. cap. 46.
Lib. 4. c. 9.

Now, in all the Masse, there is nothing that gives more light than this prayer; nor is more effectuall for to manifest the truth. For this prayer is good, being taken in the sense it was said for in the

the beginning. It is a prayer which the Priests did say upon the Offerings and Almes of the people, that were set upon the sacred Table. There is almost no word in this prayer that is not full of weight, and most effectuall, and which doth not shew that when this prayer was inserted into the Masse, they did not then beleeve the Transubstantiation. The priest looking upon the consecrated Hoste and the Chalice, saith, *By which Christ, thou createst alwayes all these good things.* Certainely these words, *ALL THESE GOOD THINGS*, do signifie evidently a quantity of Offerings, which the priest had before him. It is to speake against reason to call Christ *THESE GOOD THINGS*: And more, to call him *ALL THESE GOOD THINGS*, as if Christ were a great multitude of things. The absurdity is yet greater to say, that God creates us Christ alwayes: and which is more, that God creates us these things through Christ. Doth God alwayes create Christ? Doth hee create Christ by Jesus Christ? Verily, I thinke that this clause of the Masse, whereby the priest looking upon the consecrated Hoste,

saith,

faith, *That God creates unto us always all those good things by Jesus Christ*, displeases and grieves the learned of the *Romane* Church, and would willingly this clause were blotted out of the Masse.

Lib. 4. c. 9. Hæc omnia, id est panē & vinum & aquam semper bona crees secundū causas primordiales.

Pope *Innocent* the third, and *Durand*, overcome by the evidence of truth, acknowledge that by all these good things, the bread, the wine, and the water are understood: But according to the doctrine of the *Romane* Church, that can neither subsist nor stand: for how should the bread, wine, and water, by all these good things be understood, seeing the *Romane* Church holdeth, that when the priest saith this prayer, the bread and wine cease to be? and that these words, *ALL THESE GOOD THINGS*, are a demonstration of things present, and not of the things that are no more?

Dur. lib. 4. Rational. cap. 46.

That if by all these good things, the bread and wine must be understood, it is very unfit and out of purpose, that in this place of the Masse, wherein the priest pretendeth to have Christ in his hands, and to sacrifice him to God his Father, hee gives thankes to God for that he createth the bread and the wine, and makes it to grow and come out of

the

the earth. This thankes-giving is good in the mouth of him, who gives thankes to God for that hee hath created these good things, which the people offer and present upon the sacred Table: which served to communicate all the people, and feed the poore. It is a great extravagancie of minde to give thankes to God, that he makes the corne to spring up, and the Vines to bud forth, when they sacrifice the eternall Sonne of God.

From all that hath beene said, it appeareth, that this prayer hath not onely changed its signification, but also its place, and should be said when the people make their Offerings. The words following tend to the same thing: For the priest addeth, *Which good things thou sanctifiest, and vivifiest alwayes:* God doth not vivifie Christ, since he is in possession of his glory. He that saith that God vivifies Christ in the Masse, presupposes that he was dead before the Masse began. He that saith that God vivifies Christ alwayes, presupposes that Christ rises againe from the dead every day. Chiefly, their absurdity exceeds, in willing that God should create and vivifie Christ by Christ. But in all these words said upon

the peoples Almes and offerings, there is no absurdity. They cannot say that God vivifies Christ, when the bread is transubstantiated into flesh. For Christ is not the more living for that.

CHAP. XXXIX.

Of the Pater noster.

AFter this prayer, the Priest puts the Hoste againe upon the Altar: covers the Chalice with a linnen cloth which is called a *Corporal*, bowes his knee a little, then rises up againe, and cryes out singing, *Per omnia secula seculorum, for ever and ever.*

Then he falls a saying *Pater Noster*. He pronounces the Lords Prayer singing. Of which Lords Prayer he leaves out the last clause, *For thine is the Kingdome, the power and the glory for ever and ever.* Neither doth he say all the rest. For he saith it but to these words, *And lead us not into temptation.* The Clarke answereth, *But deliver us from evill*, as if it were a Dialogue. To whom the priest answers *Amen* in secret, and without being understood.

CHAP.

CHAP. XL.

Of the fraction of the Hoste, and of the injection of the Chalice.

AFter this giving of thankes, the Priest askes that he and the people may be delivered from all evill, through the intercession of the Virgin *Mary*, and of *Peter*, *Paul*, and *Andrew*: There must be some reason why he names these three Apostles, rather than the rest. *Durand* in the 49. chapter of the 4. Booke of his Rationall, saith, that we are unworthy to receive the forgivenesse of our sinnes, if we obtaine it not by the intercession of the Virgin *Mary*, and of these three Apostles. And that but three of the Apostles are named, because it is written, *that in the mouth of two or three witnesses every word is established*. The same *Durand* in the same Chapter saith,* That this Prayer is an addition to the Masse, and that it is a piece which anciently was not said in the Church for a very long space. We see also in the same chapter, that in *Durand* his time, besides the Virgin *Mary*, and

* *Dicitur super excrescentia, quia in primitiva Ecclesia multo tempore dicta non fuit;*

and these three Apostles, they did name in this place of the Masse, *Salomons* Mother, and *Michael* the Archangel, and *Iohn* Baptist.

Then the priest takes the *Patene* which is a little plate, and with this *Patene* he makes a signe of the Crosse from his forehead to his breast. That done, he puts it againe upon the Altar, and puts the Hoste upon it. Then he takes it up againe and breakes it in two: Of these two parts of the Hoste, he retaines one, and breakes it in two pieces, one of which (which is the fourth part of the Hoste) he throwes into the Chalice. He throwes the body into the Chalice, though the body already was in the Chalice, if men will beleeve him.

Durand in the 50. chapter of his 4. Booke, saith, that in this place the Deacon kisses the priests right hand or shoulder, because it is written, *Si compatimur, & conregnabimus, If we suffer with him, we shall also reigne with him.* Because also it is written, *We see, but as through a glasse, darkely.* He saith also that the priest kisses the *Patene, quia Christus implevit desiderium mulierum*, and that he kisses the foot of the Chalice, because a woman kissed Christs

Chriſtes feet. He adds in the 51. chapter of the ſaid Booke, that the mouth of the Chalice ſignifies the entry or doore of the Sepulcher, and that the roundneſſe of the *Paten*, ſignifies the perfection of good workes. And that the Hoſte is broken in two, for to repreſent the twofold eſtate of the Predeſtinate, the one in glory, the other in miſery: & that of the two pieces in which the halfe is divided, the one is for the Soules of Purgatory, and the other is for thoſe that are yet in this world.

Innocent the third in his 2. chapter, ſaith, that the prieſt throwes the bread into the Chalice, for to ſignifie the reunion of Chriſts ſoule with his body in the reſurrection. And that three croſſes are made over the Chalice, becauſe of the three women that came to ſeeke Chriſt at the doore of the ſepulcher. And that the three parts of the Hoſt are ioyned, becauſe it is written, *Whereſoever the carkaſſe is, there ſhall the Eagles be gathered together.* And that of the three pieces of the Hoſte, there are two out of the Chalice, becauſe it is written, that *Chriſt dyeth no more, and death hath no more dominion over him.* *Lib. 5. c. 3.*

CHAP. XLI.

Of the mingling of the body with the blood.

THe Priest casting the quarter of the consecrated Hoste into the Chalice, pronounceth these words.

This mixture and this consecration of the body and blood of our Lord Iesus Christ be made unto us communicants into eternall life.

These words doe shew clearely, that these words of *Body and blood* of Christ are taken Sacramentally, and after that kinde or manner of speech used in Sacraments, which is to give unto the signe the name of the thing signified. The bread and the wine are here called the body and blood of Christ, because they are the signe and commemoration of it: or else there would be absurdity in the priests words, saying, *This mixture or mingling, and this consecration of the body and blood of the Lord.* For the true and naturall body and the true blood of Christ are not mingled; and cannot be consecrated by men.

men. It is he that consecrates and sanctifies us. But this mingling and consecration agree very well with the bread and wine.

Certainly, this piece of the Masse swarmes with absurdities. For the priest demands that by this mingling, the body and blood of Christ may be consecrated; as if the consecration were not yet then made. But the *Romane* Church holdeth that long afore this mixture is made, the consecration was made by the pronunciation of these words, *Hoc est enim corpus meum.* If this second consecration takes place, they must say that in the Masse there be two consecrations.

But, who could be able to conceive how Christs body and blood can be consecrated by mingling them together? For are they more sacred being mingled than when they are asunder?

With the like abuse, the priest demandeth that this mingling be unto him and unto the *Receivers* or *Communicants* in life eternall; for what availeth it to eternall life that Christs body and blood should bee mingled together? Christ, who omitted nothing of those things that are necessary to the salvation of the

Faithfull, made no such mixture, neither did hee cast a piece of a Wafer into the Chalice or Cup.

Adde to this, that it is vainely and to no purpose, that they mingle the body of Christ with his bloud, since that according to the beliefe of the *Roman* Church, the body was already in the Chalice before this injection. They cast into the Cup what before was in already.

Surely, this injection of one part of the Hoste is not very ancient, since that *Julius* the first, Bishop of *Rome*, hath condemned it (if that Decretall be his:) For in the *Romane* decree, at the second Distinction of the Consecration, Canon *Cum omne*, this Bishop condemneth those that gave to the Communicants the bread of the Eucharist dip'd in the Chalice. *For*, (saith he) *the recommending of the bread, and that of the Chalice are made asunder.*

They doe but jeast, who for to save themselves, say, that Christs body and bloud are not mingled, or mingle not themselves, but onely the accidents, which fraudulently they doe call *species*. For the words of the Masse are expresse, which say, that the body and bloud are mingled.

mingled. The *Romane* Church beleeves not that under the *species*, any mingling be made of the body and bloud: neither doth shee beleeve what is said in the Masse.

Note also this word *Receivers*, for it shewes that when this piece was first put into the Masse, them that were present received the Communion, and that there was no solitary or privat Masses, nor any Masses wherein the priest alone did eate and drinke.

CHAP. XLII.

Of the Agnus, and of the Pax.

After this mingling, the priest hides the Chalice, and covers it with a cloth, and striking his breast not with his fist, but with both his hands joyned together, saith three times,

Lambe of God, who takest away the sinnes of the world, have mercy upon us.

Lambe of God, who takest away the sinnes of the world, have mercy upon us.

Lambe of God, who takest away the sinnes of the world, give us peace.

This

This prayer is said against the Order of the third Councell of *Carthage*, which ordaineth, that when men officiate at the Altar, all their prayers must be addressed to the Father.

In Masses for the dead, they doe not say, *Miserere nobis*, *Have mercy upon us*: But they say, *Dona eis requiem*, *Give them rest*.

Antoninus recites this.

After the *Sicilian Vespers*, where the *French* were massacred, the *Sicilians* sent some Ambassadors to Pope *Martin* the fourth, for to appease him, who casting themselves downe at his feet, said thrice unto him, *O Lambe of God who takest away the sinnes of the world, have mercy upon us.*

After this *Agnus*, the priest makes them that are present to kisse the *Pax*, which is a little planke whereon Christs picture is, or that of the Virgin *Maries*. This kissing of the *Pax* hath succeeded the kisse of the Ancient Christians, who before the Communion kissed one another in signe of concord, as may be seen in the second Apologie of * *Justin Martyr*. *After the prayers ended*, (saith he) *we salute one another with a kisse*. *Tertullian* speaks of it in his Booke *De Velandis Virginibus*, *cap.* 4. This custome was abolished, and

* ἀλλήλους φιλήμασι ἀσπάζεσθαι παυσάμενοι τῆς εὐχῆς.

and with good reason, because many used it to a dishonest end. But the *Romane* Church hath placed in the room of it, a superstitious Ceremony. Vpon this, *Durand* saith, that in the Ancient Church, a great loafe, sufficient for all, was offered every day. But the multitude increasing, the Communion was reduced to the Lords day onely, and from the Lords day, to three times in the yeare. And that insteed of the daily Communion, they have bethought themselves to give the *Pax* to kisse. In the same place, he saith, that instead of the Communion of the Sacrament, which was ministred every Sunday, they bethought themselves to give the holy-bread. The Primitive Church hath introduced this custome of kissing one another before the Communion, grounded upon these words of S. *Paul*, 1. *Cor.* 16. 20. *Greet yee one another with an holy kisse.* He saith the same in *Romans* 16. 16. and S. *Peter* likewise, 1. *Peter* 5. 14. Of these kisses, see *Baronius* in the yeare of the Lord 45. 5. 23, 24, and 25. In Masses for the dead, they doe not give the *Pax* to kisse.

Durand. Rational. l. 4. cap. 53.

CHAP.

CHAP. XLIII.

How the Prieſt taketh the Hoſte, and the Chalice.

AFter the *Agnus*, there are in the Maſſe three prayers, which *Bellarmine* in the 27. chap. of his ſecond Book of the Maſſe, * confeſſeth to be new, and not to be in the Ancient *Romane* Order. After which prayers, the prieſt diſpoſes himſelfe to eate the Hoſte, without ſtaying for the Angels comming to carry it away, as hee had asked before. Hee ſaith then,

* §. *Tum ſequuntur.*

I will take the heavenly bread, and will call upon the name of the Lord.

This being ſaid, he takes the two pieces of the Hoſte that are upon the *Paten*, and puts them betweene the thumbe and the finger next to the thumbe of the left hand, and puts the *Paten* betweene that finger and the middle finger, and knocking his breaſt with his right hand, hee ſaith,

Lord I am not worthy that thou ſhouldeſt enter under my roofe, but ſay in a word, and

and my ſoule ſhall bee healed.

After ſo many turnes and long windings about, at laſt he eates the Hoſte, and having defired the body of the Lord ſhould keepe his ſoule, hee uncovers the Chalice, gathers the crummes of the Hoſte if any be fallen, wipes the *Patee* upon the Chalice, and then ſaith, *What ſhall I render unto the Lord for all the things which he hath rendred unto me? I will take the Cup of the ſalutarie, and will call upon the name of the Lord. Praying, I will call upon the Lord, and I ſhall bee ſafe from mine enemies.* Then hee makes the Chalice to paſſe over his breaſt in a ſigne of the croſſe, and making the ſame prayer as upon the Hoſte, hee drinkes and ſwallowes that which is in the Chalice, and remaineth a pretty long while in ſucking of the laſt drops, and attracting with his lips and his tongue, the piece of the Hoſte that lies in the bottome of the Chalice.

The Pope, when he ſings Maſſe, takes not ſo much paines, for he eates not the piece of the Hoſte that lies in the bottome of the Chalice, but ſuckes onely three gulpes of the Chalice with a ſmall reed or ſtraw. Two or three hundred yeares

yeares agoe, they did in some *Abbeyes* use this reed or pipe: But now it is the Popes priviledge alone.

It is to be noted, that after the Chalice is thus emptied, it remaines wet in the inside, for it cannot be otherwise: which wet is a substance, so that Christs body and bloud remaines scattered in the inward *superficies* of the Chalice. Which body and bloud perishes and vanishes away, and no man knowes what's become of it: for a little after, the priest causeth some unconsecrated wine to be powred into the Chalice, which he swallowes downe: and this wine is called *the wine of purification*.

The diligent Reader will remember, that the *Romane* Church ordaines that the priest be fasting when he saith Masse, lest the holy Eucharist be mingled in his stomack with other meats and drinkes. Yet notwithstanding, taking this wine of purification, he mingles in his stomack wine that is not consecrated, with the consecrated Hoste and Wine hee hath taken before.

CHAP.

CHAP. XLIV.

Of the Prayer the Priest maketh after he hath taken the Sacrament.

THe priest, after hee hath thus given to himselfe the Communion, makes this prayer.

Thy body, Lord, which I have taken, and thy blood which I have drunke, be made to cleave fast to my bowels, and grant unto me, who have beene refreshed and fed with the pure and holy Sacraments, there may remaine no spot of wickednesse: who livest and raignest, for ever and ever, Amen.

Then he washes and wipes his fingers, and doth swallow that washing, wipes his mouth, and saith to the people, *Ite Missa est*, and thus endeth the story. In Masses for the dead, they adde *Requiescant in pace.*

Vpon this prayer which is put for a close of the Masse, our Adversaries finde themselves mightily puzled. For by this prayer, the priest desires that Christs body may cleave fast to his bowels or guts. Which is against the Doctrine of the *Romane*

mane Church, which doth hold that as soone as the *species* of the Hoste, (for so they call the accidents of bread) are destroyed in the priests stomack, Christs body ceases to bee in the priests body, and our Adversaries cannot tell what's become of it. They say, *Hee is come in, and is not gone out againe, and yet is no more there*: Which are *Chimeraes* and contradictory things.

But these words cannot be heard without horrour, viz. that Christs body, who in his glory sitteth at the right hand of the Father, cleaves fast to the priests guts. Our Adversaries confesse that there be priests drunkards, Whoremongers, and pockie priests; so that in the midst of this sinke of filthinesse, the eternall Sonne of God is well harboured or lodged, being fastened to the guts, which are the passage of meats and of excrements. Which is more, our Adversaries confesse there be priests that are Magicians; whence followeth, that Christ is fastened to the bowels of an Instrument, and a slave of the Devill.

It is hard to tell which of these three are most to be admired: the blindnesse of men, or the efficacie of the spirit of errour,

errour, or the patience of God.

CHAP. XLV.

Of the Masse on the Thursday before Easter, and of the fulmination of the Bull, De Cœna Domini, *which the Pope pronounces on that day.*

WE have in the 18. chapter of the first Booke, made a description of the Masse of the Thursday before *Easter*, which description is sufficient for to shew the abuse thereof.

On that day the Pope doth shew himselfe to the people of *Rome*, in the place of S. *Peter*, mounted upon an high elevated open place, having two peacocks tayles at his eares. There, he fulminates the excommunication contained in the Bull *De Cœna Domini*, wherein are contained the excommunications against those that have sinned in the reserved cases, especially against those that have robbed the Pilgrims going to *Rome* to gaine (as they tearme it) the *grand Pardons*: *Item*, those that have ransacked the

This Bull is to bee seene in *Tollet*, in his first Booke of Instructiõ of Priests.

Victuallers which carried victuals to the Popes Court: And them which appeale from the Popes sentence to the future Councell. *Item*, the Kings and Princes, and their Officers, that raise tithes upon the Clergy: which excommunication strikes and smites directly our Kings, who because they take tithes upon the Clergy of *France*, are every yeare thunder-stricken by the Pope, with the blackest and most solemne excommunication that the Church of *Rome* hath. It is to be presumed that the Absolution which is pronounced at the tayle of this excommunication, is but for those sinners that doe repent, and that leave off those sinnes which they are excommunicated for. It is not then for our Kings: For they continue to levie these tithes.

CHAP. XLVI.

Of Drie Masses, and Nauticall *Masses: Especially of the drie Masses on Good-Friday.*

THe Lord Jesus instituting the Holy Supper, commanded us to partake of

of the Chalice, saying, *Drinke ye all of it.* And S. *Paul* in the eleventh chapter of the first Epistle to the *Corinthians*, commands the people of *Corinth* to examine themselves, and so drinke of that Cup. For which cause also the Ancient Church never celebrated the holy Eucharist without a Chalice, but the *Romane* Church hath invented some Masses, in which the priests themselves doe not drinke, and where no Chalice is: for which reason they are called drie Masses, because no body drinkes at them. Of these drie Masses speakes *Durand* * in the 4. Booke of his Rationall, chap. 1. And *Cassander* in his *Liturgicks*, chapter 34. where among the drie Masses, he puts the *Nauticall* Masses that are said upon the Sea, in which they have no Chalice, lest the consecrated wine should bee spilled by the tossing and agitation of the Ship. Which danger they might have avoyded, without diminishing or curtailing the Sacrament of one halfe, by putting the wine in a covered Chalice, and sucking the wine, after the Popes example, with a small reed or straw.

* *Potest Sacerdos una Missam cum sacrificio, & aliam siccam celebrare.*

Of this nature is the Masse on Good-Friday, in which the priest drinkes not,

neither is there any Chalice upon the Altar. Onely the priest eates an Hoste which was consecrated the day before, and kept foure and twenty houres in a Chappell, betweene two burning waxe candles. Mee thinkes that in this Masse, rather than in any other Masse, it were more necessary to have the Chalice, because it is the day on which Christ shed his blood for us. This Masse leaves not to be called a Sacrifice, though it be without the Sacrament of the bloud, and without consecration.

CHAP. XLVII.

Of the Adoration rendred to the wood of the Crosse, at the Masse on Good-Friday.

IN this Masse of Good-Friday, which is the day of the Passion of the Lord, the *Tract* is sung with a languishing voyce, in which among other things, the priest saith, that * *God is knowne in the midst of the two beasts.* Of this *Tract*, and of all the Ceremonies used thereat, and of the prayers that are said in this Masse, hath beene

* *In medio duorum animalium innotesces.*

beene spoken in the 19. chapter of the first Booke. Onely it is needfull to say some thing of the Adoration which is given unto the Crosse in this Masse, with great solemnity.

After some prayers, the priest pulls off his *Chasuble*, holding a Crosse in his hand, covered with a linnen cloth. He uncovers a little the upper part of it, saying, *Ecce lignum Crucis, Behold the wood of the Crosse*; though ordinarily that Crosse is of silver. To which words the *Quire* answers, *Venite, adoremus*; *Come, let us worship it.* Then every one falls downe and worshippeth that Crosse.

Then the priest passeth to the other corner of the Altar, and uncovers the right arme of the Crosse, and lifting it up a little, he saith, *Behold the wood of the Crosse*, and at the third time, he layes it open, and uncovers it all. Every time he uncovers it, the people do worship it. And these Doctors hold it for a doctrine, that this adoration they give unto the Crosse, is an adoration of *Latria*, equall to that which is given to the most high God. Of Images in generall, they maintaine that they ought to be worshipped with the same adoration as the thing represen-

rod by the Image. *Gregory* of *Valentia*, a Jesuite, in his 1. Book of Idolatry, chapter 5. saith, that a divine honour ought to be given and yeelded unto the Images of Christ, and to the Crosse. *Gretser*, a Jesuite, in his 1. Booke of the Crosse, chap. 37. saith the same. *Thomas Aquinas* the Prince of the Schoole, in the 3. part of his Summe, quæst. 25. art. 3. hath these words, *It followes that the same reverence is given unto the Image of Christ, as to Christ himselfe. Since therefore Christ is worshipped with the adoration of Latria, it followes that his Image ought to be worshipped with adoration of Latria.* And the Cardinall *Cajetan* in his Notes upon this place of *Aquinas*; *Christs Image, to speake properly, ought to be worshipped with the adoration of Latria, which is due to the onely Creator.* *Gabriel Biel*, in his 49. Lesson upon the Canon of the Masse, *If they be Images of Christ, they are worshipped after the same manner as Christ is: That is to say, with the adoration of Latria. If they be Images of the most blessed Virgin, they are worshipped with the adoration of Hyperdulia.* The Jesuite *Vasquez*, in his 3. Booke of Adoration, Disp. 8. cap. 3. produceth thirty famous

Doctors

Doctors of the *Romane* Church, which teach the same. Now, among the worshippable Images, that which is worshipped with the most reverence, is the Image of the Crosse. And amongst the Adorations of the Image of the Crosse, the most solemnest of all, is that which is performed in this Masse upon Good-Friday: Reade the Booke of *Gretzer* the Jesuite, *Of the Crosse*, wherein hee labours to prove, that not onely the wood of the true Crosse, but also the Images of the true Crosse ought to be worshipped.

Chiefly, it is to bee noted that in this Friday Masse, the wood of the Crosse is worshipped, saying, *Behold the wood of the Crosse, whereon the salvation of the world was hang'd, let us worship it.* And in another Hymne the *Romane* Church singeth,

O crux ave spes unica,
Hac passionis tempore
Auge piis justitiam,
Reisque dona veniam.

That is to say, *All haile, O Crosse, our onely hope: in this time of the Passion, increase righteousnesse to the pious, and grant pardon to the guilty.*

And that it may not be said, that by a

figure of Rhetorick, which is called a *Metonymie*: the things that are said to the Crosse, ought to bee understood as being said to Christ: in the same *Hymne*, divers things are said, which cannot be said to Christ, as these words, *Sola digna fuisti ferre seculi pretium.*

Item. *Crux fidelis inter omnes, Arbor una nobilis.* That is to say; *Thou alone hast beene worthy to beare the ransome of the world, &c. Faithfull Crosse, the only noble tree among the rest.*

And in another *Hymne*, which is said on the same Sunday: *Beata cujus brachiis dulce pependit pretium; Happy Crosse, on whose armes was hanged the ransome of the world.*

And again more clearely on this Good Friday: *Faithfull Crosse, the onely noble among the trees, there is no wood that produces such a one as thee, in the flower, in the leafe, and in the seed:* And a little after, *Bow thy branches high tree, inlarge thy stretched bowels, let the hardnesse which thy birth hath given thee, waxe soft: That upon a soft stocke thou mayst stretch the members of the supernall King. Thou alone hast beene worthy to beare the ransome of the world.* Nothing of all this

Flecte ramos arbor alta, tensa laxa viscera, & rigor lenteſcat ille quem dedit nativitas, &c.

can

can be said to Christ. The Reader shall consider the words of this *Hymne*, whereby the wood of the Crosse is exhorted to waxe soft, and to inlarge its stretched bowels, and to bow its armes or branches. For, hath a peece of wood any bowels? and though this wood should waxe soft, what would that availe to our salvation? And hath this wood eares for to heare this exhortation? God, therefore doth not grant the Priests requeſt: For the wood waxes not the softer for all this Prayer. Note also that by this *Hymne*, there are vertues and meritorious works attributed unto this wood of the Crosse, since among all the trees it was found worthy to beare the Saviour of the world. Doubtleſſe, this is drawne from the fabulous Legend of the Holy Crosse, wherein it is said, that the trunke or longeſt peece of the Crosse, was a peece of the tree of life, which was in the earthly Paradise, foure thousand yeares before. And for an exceſſe of abuſe, they speake to a silver Crosse, as if it were of wood.

CHAP.

CHAP. XLVIII.

Of the Adoration, both of the wood of the true Crosse, and of the Image of the Crosse, and of the consecration of a new Crosse.

OUr Lord Jesus did say to Satan, *Thou shalt worship the Lord thy God, and him alone shalt thou serve.* In the Prayer-Bookes which the *Romane* Church gives unto the people, Gods Commandements are put in ryme, which begin thus.

One God alone shalt thou worship, and shalt love perfectly.

This Commandement is transgressed in the *Romane* Church, which worshippeth the Crosse with the highest adoration, and speakes to the wood in the publick Service, and salutes it, and intreats it to soften its bowels, and to bow its armes: She speaketh to a soulelesse creature, which understands not: and yeelds a religious adoration to an Image of wood, or of silver. The Apostles

stles, being at the foot of the whole Crosse it selfe, while it was imbrued with the bloud of the Lord, did not worship it: how then would they have worshipped its Image? *Minutius Felix*, who wrote about the yeare of our Lord 208, in his Dialogue intituled *Octavius*, saith, *Cruces nec colimus, nec optamus: We neither worship Crosses, nor wish for them.* And *Ambrose* in his Oration upon the death of *Theodosius*, speaking of *Hellen*, mother to *Constantine*: *Hellen found the title, shee worshipped the King, and not the wood: because it is a Pagan errour, and an impious vanity. But she worshipped him who had beene hanged upon the wood.*

That if a woodden Crosse without a Crucifix ought to bee worshipped, as *Bellarmine* saith, in the 30. chapter of his Booke of Images, * *We worship the Crosse, even without Christ crucified*; and that, forasmuch as the Crosse without Crucifix is the Image of the Crosse whereon Christ was crucified: it will follow that all the nayles, and all the lances, and all the Sepulchers in the world, ought to be worshipped. For they have some resemblance with the Lance or Speare, that pierced

* §. Ad quartum. *Pingimus & adoramus crucem etiam sine Christo crucifixo.*

pierced the body of the Lord, and with the Sepulcher wherein hee was interred. It is certaine that the nayles and the head of the lance, touched and pierced Christ deeplier than the wood of the Crosse, which touched him but superficially. And by consequent, the Image of the nayles, and of the head of the lance, should more religiously be worshipped, than the wood of the Crosse. Yet nevertheless, their Images are not worshipped.

Whereupon the *Romane* Church is much intangled and puzled, for even as according to this doctrine all the Images of the Crosse that are seene in Churches are adorable: yet the *Roman Pontificall*, in the chapter of the hallowing of a new Crosse, ordaineth, that before it be set up for to be worshipped, it must be consecrated by the Bishop, with Incense and Holy-water, and signes of the Crosse, saying, *Sanctificetur lignum istud in nomine † Patris, & † Filii, & † Spiritus Sancti. This wood be sanctified in the name of the Father, and of the Sonne, and of the Holy Ghost.* With a prayer whereby the Bishop desires that this Crosse of wood, *sit soliditas fidei, & redemptio*

redemptio animarum, Bee the solidities of faith, and the redemption of soules. By this meanes, in honouring a Crosse of wood, they outrage and revile the crucified; for, they transport to the Image of the Crosse, that which belongeth and is proper onely to the death of Christ. It is an hard matter to comprehend why for the consecrating of a silver Crosse, they make with their hand the signe of the crosse upon that Crosse. Is the signe of the Crosse made in the aire, more holy than the Image of the Crosse in wood or silver? In one point, the contradiction is manifest, to wit, in that the *Romane* Church teacheth, that the Image of the Crosse ought to bee worshipped with the same adoration that God is worshipped with, because it is the Image of the true Crosse; and yet she will have it to be consecrated before it be worshipped. Is it not the Image of the true Crosse aswell before, as after this consecration? Doth it not follow from thence, that it is not the resemblance of this Crosse with the true Crosse that makes it worshippable, but the Bishops blessing or hallowing: if so be that without that blessing it must not be worshipped?

And

And note that the Bishop, after he hath consecrated the Crosse, falles downe immediately before it, and worshippes it. He worshippeth a thing which he hath sanctified. He worshippeth the worke of his owne hands.

Whosoever will but here open his eyes, and reserve unto himselfe any liberty of judgement, shall easily perceive the craft and subtilty of the enemy of our salvation, who in the *Romane* Church on the one side hath diminished the dignitie, and eclipp'd the efficacy of Christs death, and on the other side, for to cloake and colour this evill, hath exalted the dignity of the Crosse, and of the image of the Crosse, even so farre as to render unto it a divine Adoration, which belongs onely to the most high God. For, the same Church which worshippeth the Crosse with the Adoration of *Latria*, is that Church which gives another purgation of sinnes than Christ his death, to wit the fire of purgatory, against the Apostle S. *John*: who in his first Epistle saith, that *The blood of Christ purges us from all sinne*. It is she that askes in the Masse the Salvation through the merits of Saints, teaching that Saints and Monkes

Monkes doe satisfie God for the sinnes of others. Wherefore *Bellarmin* saith, that the Saints in some sort are our Mediators. It is she which gives other Mediators than Christ: and which celebrates the Masse *in the first place*, in honour of the Virgin *Mary*, placing Christ in an inferior ranke. It is she that hath invented an other Sacrifice of Redemption than that of Christs death, to wit the Sacrifice of the Masse: thus in honoring the Crosse, they outrage and wrong the crucified: and the spirit of abusion amuses the silly people with chips of supposed wood, and with Crosses of wood and silver, whiles hee disfigures the benefit of our Redemption.

True it is that the memory of the Crosse of Christ, is with just cause honourable among Christians, and hath alwayes beene so: We say with the Apostle S. *Paul* in the 6. chapter to the *Galatians*, *God forbid that I should glory, save in the crosse of our Lord Iesus Christ, by which the world is crucified unto me, and I unto the world.* But by the crosse of Christ we understand with the Apostle, his Death and his sufferings, and the conformity to his afflictions, where every

man

man that loveth Christ is to glory in. Thus when Christ exhortes us to beare his Crosse after him, he meaneth not we should carry a wooden crosse upon our shoulders, nor a golden Crosse about our necke, or made fast to our hat: But will have us to suffer for his cause, and glory in being partakers of his ignominy. S. *Paul* in his 2. chapter to the *Colossians* saith, that Christ on the Crosse did triumph over the diabolicall principalities and powers: But that is done, not by the wood of the Crosse, planted or set up by his enemies, but by the efficacy of his death. S. *Ierome* teaches the same upon the 95. Psalme, where after he hath said that * *The Crosse is the Pillar of Humane kinde*, he addeth, *Ego crucem dico, non lignum, sed passionem. I say the Crosse, not the wood, but his passion.*

* *Crux ipsius columna est generis humani, &c. Ego crucem dico nō lignum, sed passionem.*

In this, our adversaries impute things unto us far from our beleefe, and charge us with calumnies, speaking of us as of enemyes to the crosse of Christ, which in the meane time they make us to beare in persecuting us. We honour the crosse of Christ more than the Crowns of great Kings. His death is our life, his ignominy our glory, and as for the very figure

of

of the Crosse, we doe not abhorre it: We use coyne without any scruple that is marked with a crosse: The flags of our ships beare a Crosse for to be discerned from the ships of the *Mahumetans*, which beare a halfe Moone. And I would willingly be condemned to make a thousand signes of the crosse, and have my house painted all over with Crosses, on condition that in the *Roman* Church the benefit of Christ, and the efficacie of his death, were kept sound and entire.

All these calumnies are laid upon us, because we speake not to the wood, saying, *God save thee triumphall wood*, and worship not the Images of the crosse with a divine Adoration. For, who could read without horrour what the Jesuits write on this matter? *Bellarmin* saith: **We worship all the Crosses, because they all be images of the true Crosse.* And a little after, † *We worship the Crosse, yea even without Christ crucified. Vasquez* the Jesuite, in his 4 Booke of Adoration Disp. 1. hath a Chapter, * whose inscription is such, *The true opinion is, that all things that are without life and without reason, may lawfully be worshiped.* And in the same chapter

* §. Ad quartum. *Omnes cruces adoramus, quia omnes sunt imagines veræ crucis.*

† §. Si petas. *Adoramus crucem etiam sine Christo crucifixo.*

* Cap. 2. *Verior sententia, res omnes inanimes & irrationales rite adorari posse.*

chapter: *What hinders but that we may worſhip, and yeeld Adoration to every thing whatſoever it bee that is in the world, with God, who is in it according to his eſſence?* And a little after he giveth for example, *Modulum ſtraminis, a little bit of ſtraw*, which he maintaineth may lawfully be worſhiped. And in his 2. Diſp. cap. 1. * *Not but that one may lawfully and ſincerely yeeld an Adoration to every piece of wood, as alſo to every ſouleleſſe creature. For in the former diſpute, we have ſhewed that it may very well be done.* The *Jeſuit Lorinus* ſaith the ſame things upon the 98. Pſalme.

*Non quod cuilibet ligno ritè & ſincere deferri non poſſit adoratio ſicut cuilibet creaturæ inanimatæ, id enim fieri optime poſſe præcedd. diſp. oſtendimus.

And the writings of theſe Ieſuits are allowed, and beare in their front the approbation of other Jeſuits, that are eſtabliſhed for the examining and licenſing of their fellowes bookes.

Wee ſee indeed that in the ancient Church, the Croſſe was in eſtimation among the Chriſtians, but without Adoratiō. No example ſhall be found, that ever the ancient or primitive Chriſtians ſpake to a piece of wood. *Conſtantine* erected the figure of the croſſe upon his Cornet generall, which was called *Labarum*. The Emperour * *Theodoſius* the *II*, did forbid

* *Lib. 2. Cod. Tit. 8. l. cum ſit nobis.*

forbid to represent the Crosse upon the pavement, least men should tread upon it. What would he have said if in his time the Bishop of *Rome* had put the Crosse at his feet, for to make Kings kisse it? And how much more is that horrible, since the image of the Crosse is worshiped with divine Adoration?

Whereupon *Bellarmins* dishonesty appeares evidently, for in his Booke of *Images* chap. 28. to prove the Adoration of Images, he alledges *Lactantius* his Poeme, *Of the Lords Passion*, which saith;

Flectle genu, lignumque crucis venerabile adora.

And in the same place, he alledges S. *Athanasius* in his questions to *Antiochus*, in which place it is demanded, why Christians doe worship the figure of the crosse, rather than that of the Lance or Speare. Yet, nevertheless, the same *Bellarmin*, in his Booke of Ecclesiasticall Writers, doubtes whether these Verses be of *Lactantius* or no. And places these questions of *Athanasius* to *Antiochus*, among the counterfeit or supposed Bookes, and falsely attributed unto *Athanasius*.

The first Councell that spake of the veneration of the Image of the Crosse, was the *Trullan* Councell in the 73. Canon. This Councell was held in the yeare of our Lord 692. For then already did superstition beginne in *Greece* after the Images. Against which the Emperour *Constantin*, sonne to *Leo Isaurus*, called a Councell at Constantinople in the yeare of the Lord 754. by whose order and decree, all Images were pulled downe and abolished throughout the whole Empire. But in *Anno domini* 787. *Irene*, the Imperatrix, called an other Councell at *Nice*, in which Images were reestablished, and the Adoration of them commanded upon paine of a curse. Against this Councell, *Charles* the great, assembled at *Francfort* a Councell, in which the said Councell of *Nice* was condemned, and the Adoration of Images prohibited; And that even against the advice of Pope *Adrian* the first, a great defender of the Adoration of Images. At last, the Popes being grown mighty and powerfull, have gotten the victory: and by their authority, the adoration of Images, and by consequent the Adoration of the Image of the Crosse,

Crosse, was established over all the Papal Empire. This abuse began with the *Manichees*, who did venerate all trees in remembrance of the Crosse of Christ: and said, that every tree is the Crosse of Christ, as S. *Austin* witnesseth, in the 11. chapter of his 20. Booke against *Faustus*, a *Manichee*.

CHAP. XLIX.

Of the wood of the true Crosse, and of the fables and impostures upon this subject.

After that the Body of the Lord Jesus was once conveyed and carried away from the Crosse to be put into the Sepulcher, no man writeth what became of the Crosse whereon he was crucified. The Apostles, nor their Disciples, did not carry it away: neither while it stood did they worship it: nor cut any chips of it for to carry them hangd about their neck, or for to keepe them in Reliques. Such wood or trees as the *Romanes* did call *Infelicia ligna*, *unhappy wood*, were forsaken and left at randome, untill the first

Lector cauput obnubito, ex infelici arbore suspendito.

first that came carryed them away for to burne them. It is not credible that the *Pagans*, who had then the rule and dominion in *Iudea*, should have kept this Crosse as a precious thing, no more than the other Crosses whereon the two theeves were hang'd.

About nine and thirty yeares after the death of the Lord, *Ierusalem* being razed and burned by the *Romanes*, the place where Christ was crucified, as also the place where he was buried, remained a desart, aswell as the whole territory about *Ierusalem*: untill that in the yeare 130. since Christs birth, the Emperour *Hadrian* builded *Ierusalem* againe, and changed her name, calling it *Ælia*, and having filled it with *Pagans*, caused a swine of marble to be set up upon the principall gate of the City, for to estrange the *Iewes* from it: as we learne it out of *Dion* in the life of *Adrian*, and of *Eusebius* in his Chronicle. Then, the *Pagans* to anger and vexe the Christians, set up the statue of *Venus* in the same place where Christ had beene crucified, and the statue of *Iupiter*, in that place where he rised againe from the dead, as * S. *Ierome* saith in his Epistle to *Paulinus*.

* *Ab Adriani temporibus usque ad Imperiũ Constantini per annos circiter centum octoginta, in loco resurrectionis simulachrum Iovis, in crucis rupe statua ex marmore Veneris à gentibus posita colebatur.*

who

who saith, that these statues continued in these places for the space of a hundred and eightie yeares: which number of yeares being added to a hundred and thirty yeares, maketh three hundred and tenne yeares: during which time, the Christians never sought after the wood of the Crosse, nor troubled themselves about it.

Constantine The Emperour being converted to Christian Religion, *Helen*, his mother, in the yeare of the Lord 326. had the curiosity to travell into the East, to see among other things the towne of *Bethlelem*, wherein Christ was borne, and *Ierusalem*, where his Sepulcher had beene, and she found that the Heathen had heaped up together there a great quantity of earth to abolish the memory thereof, and had defiled it with many abominations, recited by *Eusebius* in the 25. chapter of his 3. Booke of the life of *Constantine*. By whose command this place was repurged, and the earth carried away and digged in so deep, that at last, as *Eusebius* saith in his 27. chapter, Christs Sepulcher was discovered and exposed to the view: In this place *Helen* caused a magnificent Temple to be

built. But *Eusebius* doth not say that *Helen* troubled her selfe, or tooke any paines at all to seeke after the Crosse of Christ, or that she ever found it; neither doth he make any mention of it. Now *Eusebius* was familiar with the Emperour and with *Helen his* mother, and was an eyewitnesse of their actions, and made his ordinary aboade in *Cesarea* of *Palestina*, which is but 12. or 15. leagues from *Ierusalem*. Whereupon *Baronius* in Anno 326 of his Annales, § 42. wonders that *Eusebius* hath made no mention of the Crosse: seeing he describes exactly the Temples which *Helen* had caused to be built in these places, and her actions in that iourney. Ioyne to this that *Eusebius* his scope, in his bookes of the life of *Constantine*, was to recite all the memorable actes of *Constantine*, among which this invention or discovering of the true Crosse should not have beene omitted.

* *Bellarmin* and *Baronius* doe answer to this, that indeed *Eusebius* in his history speakes not of the Crosse found by *Helen*, but he speakes of it in his Chronicle, in these wordes. † *Helen, mother to Constantine, being admonished by divine visions*

* *Bellar. lib. de Reliq. & imag. Sanct. cap. 27. §. Quarto.*

† *Helena Constantini mater divinis monita visionibus beatissimum crucis signum in quo mundus vellus reperit apud Hierosolymam invenit.*

visions, found at Jerusalem the most blessed signe of the Crosse, whereon the salvation of the world was hang'd. But this passage is false. For these words are not to bee found in the *Greeke* Coppies of *Eusebius* Chronicle, but onely in the *Latine* version of *Hierome*, which *Baronius*, in the place before alledged, acknowledges to bee very much corrupted and falsified: *We have* (saith hee) *shewed most clearely, that Eusebius Chronicle hath beene much corrupted by the Copists or Scribes:* Where he speakes of the *Latine* version of the said Chronicle, but not of the *Greeke* Text. This falsitie appeareth, in that in *Hieroms* Version, the Invention of the Crosse is brought in the fifteenth yeare of the Empire of *Constantine*: which as *Baronius* maintaineth, was not found till the one and twentieth yeare of that Emperours reigne. *Hierome*, whose stile is so elegant, would never have given unto a Crosse of wood the Epithete of *most blessed*, which is the absurd manner of speech, which *Aristotle* in his 2. Booke of *Physicks*, chapter 5. reproacheth and upbraids to *Protarchus*, *viz. to have called or tearmed happy or blessed, the stones of an Altar.

* εὐτυχεῖς φῆναι τοὺς λίθους ἐξ ὧν οἱ βωμοί.

Yet

Yet nevertheleſſe, I finde that about threeſcore yeares after this journey of *Helen*, this beliefe was received amongſt the Chriſtians, *viz.* that *Helen* had ſought for, and found out the true Croſſe: But thoſe which make this recitall, to wit, *Ruffinus*, *Ambroſe*, *Socrates*, *Theodoret*, and *Sulpitius Severus*, doe contradict one another; and relate it after a ſeverall manner. *Sulpitius*, in the 2. Booke of his Hiſtorie, ſaith, that three Croſſes were found in digging of the earth, to wit, that of Chriſt, and thoſe of the two theeves: and as it was doubted which of the three was the Lords Croſſe, it was knowne by the attouchment of a dead corpes, which was raiſed by it. But *Ambroſe* in his Oration upon the death of *Theodoſius*, ſaith, that Chriſts Croſſe was knowne by the Title. To this, *Socrates* in the 2. Booke of his Hiſtorie, chap. 13. And *Ruffinus* in his 2. Booke, chap. 7. And *Theodoret* in the 1. Booke of his Hiſtorie, chapter 18. doe contradict. For they ſay that the Lords Croſſe was knowne from the Croſſe of the two Theeves, by the approach of a ſicke woman that was healed and cured at the ſame inſtant. And it is to bee marvelled why

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why they have not staggered likewise at the Nailes: for, for the discerning of the nayles of the Crosse of Christ, no man saith that any miracle was wrought. It is no small miracle that pieces of wood should be preserved under the earth for the space of three hundred yeares, without rotting or putrifying. If they say that the true Crosse did not putrifie, because it had touched Christs body, what will they say of the Crosse of the evill Theefe, which was destitute of that vertue? and which nevertheless, is said to have beene found whole and entire.

Gelasius, Bishop of *Rome*, who wrote about *Anno Domini* 500. hath acknowledged this abuse, and speaketh of the Invention of the Crosse as of a fable, in these words, *The Booke written of the Invention of the Crosse, and another Booke written of the Invention of John Baptists head, are new revelations; and some Catholicks doe reade them.* But when such writings *doe fall into Catholick hands, the Apostle Saint Pauls sentence must goe before: Prove all things, and hold fast that which is good.* These words are to be found in the *Romane* Decree, Distinct. 15. Can. *Sancta Romana.*

A few yeares are sufficient to make an abuse currant, and to give credit to a fable: especially in things which the wit of man receiveth with greedinesse, being naturally inclined to Superstition. This wood of the Crosse, is a very expresse example of it. For *Cyril*, Bishop of *Jerusalem*, who wrote about the yeare of our Lord 380. in his fourth *Catechesis*, * saith, that the wood of the Crosse was so much increased by small pieces, and multiplied, that all the earth almost was full of it. And S. *Hierome*, who wrote about the latter end of that age, upon the 23. chap. of S. *Matthew*, condemneth the women of his time that carried about them some pieces of the wood of the Crosse, and some words of the Gospell for a preservative. *This is the thing* (saith he) *which the sillie superstitious women doe among us, in little Gospels, and in the wood of the Crosse*, (*which they carry about them*) *and such like things. Who indeed have the zeale of God, but not according to knowledge.* For at that very time, many Impostors ran up and downe, making a trade of false Reliques, of whom S. *Austin* speaketh in the 28. chapter of his Book of the *Worke of Monkes*: † *Satan* (saith he) *under the habit*

* τῦ ξύλυ τῦ σταυρῦ πᾶσαν λοιπὸν ἡ οἰκουμένη κατὰ μέρος ἐπλήρωσεν.

† *Tam multos hypocritas sub habitu Monachorum Satan usquequaque dispersit circumeuntes Provincias. Alii membra Martyrum, si tamen Martyrum venditant.*

habit of Monkes, hath spread every where so great a number of hypocrites that runne about the Provinces. Others doe sell the members of Martyrs, yea, if they be members of Martyrs.

The fury of the people after the wood of the Crosse was at the full, in the time that the *French, Germanes, English,* and *Spaniards* made warre in *Levant,* for the recovering of the holy Sepulcher which the *Saracens* did possesse; which lasted since the yeare of our Lord 1095. by the space almost of two hundred yeares. Then were there but a few Christians that had any little meanes, but would carry about them some piece of the wood of the true Crosse, which being gathered together, would have filled a whole Citie. And when the Christians of the Easterne parts were in trouble, because of the *Saracens* that pressed them: or when the thirst or sicknesses did molest their armies, the soveraineſt meanes they had for to incourage the Souldiers, was to spread a report abroad, that miraculously a piece of the Lance, or of the true Crosse was found; which was carried through the whole Armie in Processions, whereby this fillie and ignorant people

people were raviſhed with joy and admiration. There arrived inceſſantly ſome Pilgrime or other returning from *Syria*, who brought into *France* little pieces of the true Croſſe, which they ſold very deare: No ware then had better utterance than ſuch things. *Haillan*, in the life of *Philip Auguſtus*, ſaith, that *Baudovinus*, Emperour of *Conſtantinople*, ſent to this King *Philip* a foots length of the true Croſſe, and ſome of Chriſts haires when he was a childe, and foure of S. *Philips* teeth: for then theſe Emperours needed the ſuccour of the *French* againſt the *Saracens*: and for auxiliar Armies, they did ſend them falſe Reliques in payment or ſatisfaction. *Guaguinus* in the life of *Lewis* the XI, relateth, that *Lewis* bought with a great ſumme of money of *Baudovinus*, a poore and needy Emperour, a great piece of the true Croſſe, which this pious and juſt King, and worthy of a better Age, did place and ſet up in the holy Chappell of the Palace at *Paris*.

O how admirable is the goodneſſe of God towards them whom hee hath drawne out of ſuch a gulfe of abuſes and errours, and on whom he hath made the light

light of his Gospell to shine!

CHAP. L.

Of the Masse on the Saterday before Easter.

WEE have already described the Masse on the Saterday before *Easter*, in the 20. chapter of the 1. Book, which is a Masse in Violet colour, that goes quite after another manner of garbe, than any of the rest. They be absurd words, in a capricious stile. There mention is made of the sinne of *Adam*, as of a great happinesse, & as a necessary good. There the Priest saith, that hee offers an oblation unto God, of the labour of the Bees. Exaltes with high and lofty praises, the flame of the lighted taper, or wax-candle, which being cut in pieces, feeles no diminution, because it is fed with liquid waxe, which the mother Bee hath produced. He prayes that the flame of this wax-candle may destroy the darknesse of the night, and be mingled with the light of the Sarres, untill the *Lucifer* or *Morning Starre* doe finde it.

In

In the same Masse, the Bishop blesses the Fonts, and prayes that this *Water may receive the grace of the onely Sonne through the Holy Spirit, which by the secret mixtion of the light, may make this water fruitfull, which is prepared for to regenerate men: To the end, that having conceived the sanctification through the immaculate wombe of this divine fountaine, the heavenly race may come out regenerate into a new creature, and that the mother grace may bring them all forth into a child-hood.* There, also, the water is called *a living fountaine, and a regenerating water*; as if God did give to the water the vertue to wash Soules, and regenerate Spirits, and did powre into the water the Spirit of Regeneration.

Whosoever shall consider exactly these prayers, he shall plainly perceive that in a barbarous age, some jovial and jocund wit, being in a vaine or humour to make himselfe merry, did solace himselfe in extravagant conceits and twisted tearmes, for to jeere and insult upon the stupiditie of the people.

Of like absurditie is the conjuration of the Salt, whereby the Bishop or Priest speakes to the Salt, as if it understood,

saying,

saying, *I conjure thee creature of Salt, by the living God, &c. that thou mayst be a conjured Salt for the salvation of the Beleevers, &c. and that from the place whereon thou shalt be sprinkled, all diabolicall fraud may fly away, and all uncleane spirits bee adjured.*

This conjuration of Salt, presupposes that the Devill did possesse that Salt before it was conjured. In the *Roman* Order there are many such exorcismes upon all kindes of meats, to make the evill spirit depart from them. And this custome was generall, and is not yet abolished every where, *viz.* to bring into the Church, Sheep, Cowes, and Calves, for to be conjured and hallowed, as if the flesh of these beasts were polluted of its nature, and in the Devils possession.

The prudent Reader will consider what this prayer is, by which the Bishop demands that *this Salt be a conjured Salt for the salvation of the Beleevers, and may have the vertue to drive away the evill spirits*: As if conjured Salt were availeable to the salvation of the soule, and had any power against the Devils: And as if that were a point of the faith of the beleevers.

Of like nature is the conjuration of the Baptismall water, which is made by these words, *I conjure thee creature of Water, in the name of the Father & almighty*, &c. *that thou mayest be a conjured water, for to drive away all the power of the enemy, and mayst root out the enemy & his, with his Apostaticall Angels*, &c. Note these words, *That thou mayest*, for they suppose that water hath some power against Devils: and that too, because the Priest hath conjured it. For, to this doe all the *Romane* Traditions tend, to wit, to exalt the power of the Clergie. In all these things the Spirit of errour hath greatly solaced himselfe.

One observation more should not be omitted; to wit, that in the Ancient Church, women received with their hand the bread of the Sacrament. But at this day, it were a sacrilledge and an horrible profanation, if a woman had touched the clothes of the Altar. This Monster of *Transubstantiation* hath hatcht many such like scruples.

FINIS.

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